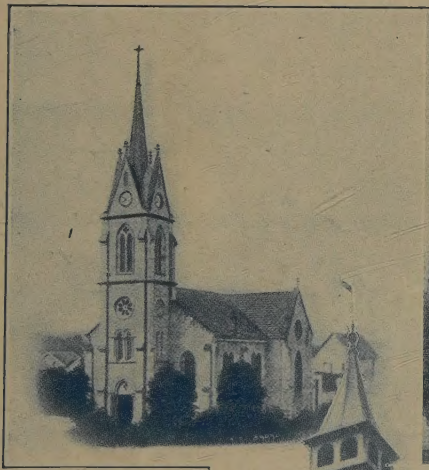
ol. XXXI SEPTEMBER 1918 No. 9

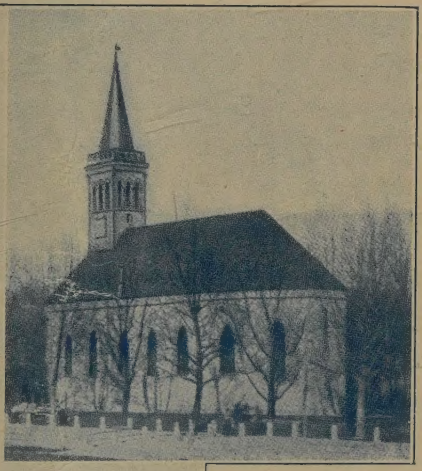
Of the Church · By the Church · For the Church

# Luther League Review

The · Official · Organ · of the Luther · League · of America

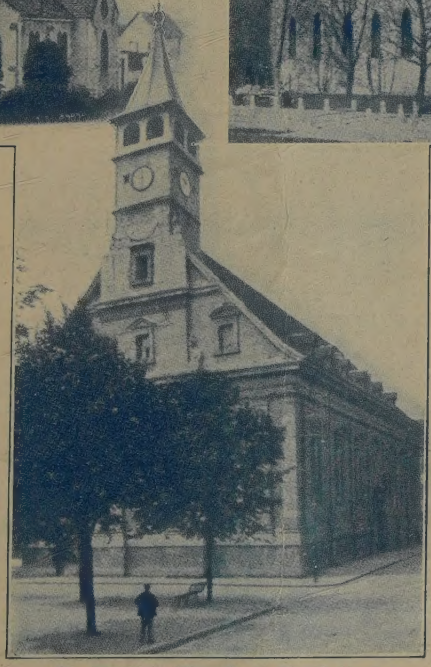


*Lutheran Church of Valentigny*



*Lutheran Church of Audincourt*

In the eastern part of France near where the American boys crossed the German line is Montbeliard. There are three French Lutheran churches in this town and vicinity, as shown on this page. (See map on page 20.)



*St. Martin's Church at Montbeliard*

The War Commission of the French Church is co-operating in every way possible with our National Lutheran Commission to take care of our boys.

OUR LUTHERAN CHURCHES AT MONTBELIARD AND VICINITY, FRANCE.

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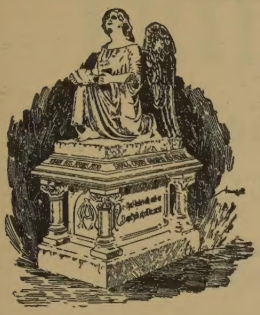

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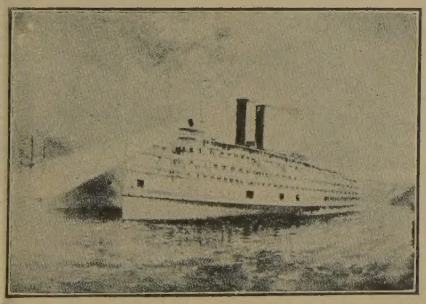

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# Luther League Review

318-326 West Thirty-ninth Street, New York City

Of the Church - By the Church - For the Church

# Luther League Review

## Luther League of Indiana

### Twenty-first Annual Convention at Fort Wayne

BY EDNA YOST, RECORDING SECRETARY.

THE twenty-first annual convention of the Luther League of Indiana was held in the Christ Church, Fort Wayne, Rev. H. C. Hadley, pastor, on Tuesday, Wednesday and Thursday, June 18, 19 and 20, 1918. Rev. Hadley's church was

DELEGATES AT INDIANA LUTHER LEAGUE CONVENTION.

ust recently built and it is one of the most eautiful churches we have in Indiana. The eautiful church, the pleasant weather and he hospitality shown by the local Leaguers nd friends, together, made this a very enoyable convention.

#### First Session

The first session of the convention was a the form of a banquet, which was greatly njoyed by all.

Immediately after the banquet we proceeded to the church auditorium for the second session.

#### Second Session

The second session of the convention opened at 8:30 p. m. with vespers conducted by Rev. H. C. Hadley, assisted by Rev. E. D. S. Boyer. After the rendition of a beautiful anthem by the choir, Rev. A. E. Renn, D. D., of Indianapolis, gave a very interesting and instructive address on "Lutheran Usages and Customs." One custom of the Lutheran Church which he emphasized was that of doing things decently and in order. A custom of which we may be proud.

Following the address Miss Esther Ohn-

eck, of Fort Wayne, favored us with a vocal solo. After the announcements and offering, President O. C. C. Fetta appointed the following committees: Auditing Committee—Miss Vera Ford, Logansport; Miss Edith Rauh, Albion. Reporters—Miss Edna Yost, Rossville, LUTHER LEAGUE REVIEW; Mr. Luther Beiswanger, North Manchester, *Lutheran Church Work and Observer;* Miss Lela Eichinger, Mulberry, *The Lutheran.* President's Report—Rev. E. D. S. Boyer, chairman; Edna Craig, Logansport; Grace Martin, New Corydon. Resolutions—Rev. A. H. Keck, South Bend; Frieda Meyer, Batesville; Ruth Wehrley, Fort Wayne. Credentials—Mr. W. F. Renz, Fort Wayne; Louise Nees, Indianapolis; Margaret Bambrough, Elwood. Nominating—Louise Ellig, Indianapolis; George Beiswanger, North Manchester; Mabel Gill, Logansport; Rev. F. M. Hanes, Pershing; Ruby Leslie, Camden. Extension Committee—Miss Edna Craig, Logansport, chairman; Miss Lucille Weisman, Huntington; Mr. George Beiswanger, North Manchester; Mr. W. F. Renz, Fort Wayne; Miss Mabel Mayne, Camden. Press Committee—Miss Mabel Gill, Logansport, chairman; Miss Frieda Meyer, Batesville; Miss Grace Bowman, Fort Wayne; Miss Elizabeth Stanley, Anderson; Miss Edna Yost, Roosville. Literature Committee—Miss Ruby Leslie, Camden, chairman; Miss Rose De Lancey, North Manchester; Miss Kathryn Rothenberger, Syracuse; Miss Edith Rauh, Albion; Miss Gladys Sloffer, La Otto. Junior Work—Dorothy Osenberg, Anderson, chairman; Miss Edna Richter, Batesville; Miss Vera Ford, Logansport; Miss Marie Zinn. Inner Mission—Miss Grace Martin, New Corydon, chairman; Miss Louise Ellig, Indianapolis; Miss Ruth Wehrley, Fort Wayne; Miss Margaret Bambrough, Elwood; Miss Lela Eichinger, Mulberry.

The convention was dismissed with the benediction by Rev. Hadley.

### Third Session

The third session opened at 9 a. m. with matins conducted by Rev. A. H. Keck, of South Bend.

In the absence of the President, Mr. Fetta, the President of the Fort Wayne District, Rev. R. D. Wheadon, took charge of the meeting.

The President's report, which is as follows, was read and referred to the Committee on President's Report:

Your President herewith submits his annual report for the past year of the work and condition of the Indiana Luther League.

God has again blessed the work of the State League during the past year. Many of the young men of our League have answered the call of their country and have entered the service, but nevertheless a lively interest is taken in the work of the Luther League in most of the churches.

The work of the four District Luther Leagues in this State has had unusual success during the past year, especially as regards the Richmond and the Fort Wayne districts. Your President attended six district conventions during the past year and found that new interest and enthusiasm are shown in every branch of League work.

Your President offers the following recommendations and urges their adoption at this convention:

1. That all Leagues which have not yet paid their portion of the Jubilee Fund to the Luther League of America send it to the Treasurer of the State League as soon as possible so that our Indiana League may have its quota fully paid before the National Convention.

2. That an allowance of twenty dollars be made to the Extension Committee, to be drawn upon when necessary to pay expenses of railroad fare, so as to enable them to visit some of the churches and Christian Endeavor societies in the interest of the Luther League.

3. That an allowance of twenty dollars be made to the State President to cover necessary expenses for such trips as he may deem necessary in the interest of the State work.

4. Your President has incurred the following expenses this year, which he requests be allowed: Letterheads, $4; postage, $5.50; telegrams and telephone, $2.20; total, $11.70.

The Credential Committee at this time reported thirty-two delegates registered.

The Literature Committee, Mabel Mayne chairman, gave the following report, which was also referred to the Committee on President's Report:

The chairman sent out letters to each member of the committee asking the aid of each in securing subscriptions to the LUTHER LEAGUE REVIEW. The Leagues of the State were divided into five divisions, each member being given a division to solicit for renewals or new subscriptions. As a result of this campaign 92 subscriptions were obtained, as follows: First Church, Indianapolis, 6, Camden 11, Logansport 5, Connersville 4, North Manchester 11; St. Mark's, Indianapolis 12, Elkhart 3, La Fayette 7; St. Mark's, Batesville, 12, Huntington 9, New Corydon 5, Anderson 6, East Germantown 1.

In view of the fact that the LUTHER LEAGUE REVIEW is the official organ of the Luther League and that this publication is of untold value to the building up of consecrated and loyal Leaguers, we recommend:

First, that the attention of our Luther Leaguers be directed by the delegates to this convention to the value of the REVIEW.

Second, that every Leaguer be encouraged and urged to place in his home and public library the REVIEW.

Third, that our Leagues be urged to send all subscriptions through the Literature Committee, thus securing the same at a reduced rate and at the same time keeping a uniformity in our League work and our President and the committee may be informed as to the progress of this work at all times.

The Corresponding Secretary's report was read and accepted. This showed a membership of 791 Seniors and 87 Juniors, and a total of $798.35 for local offerings.

W. F. Renz, State Treasurer, submitted the following report:

| | |
|---|---|
| Balance on hand June 28, 1917..... | $39.65 |
| Dues collected during year..... | 254.55 |
| Jubilee Fund collection..... | 52.40 |
| Grand total ..... | $306.95 |
| Disbursements ..... | $229.46 |
| Balance on hand..... | $77.49 |

Two Leagues, New Corydon and St. Mark's, Uniondale, being members of the District League, were received as members of the State League.

At the close of these reports, Rev. Otto Doering, of Napoleon, gave an address on "Leagues and Lutheran Literature."

Following the address, Miss Edna Yost, of Fair Haven Luther League, Mulberry, read a paper on "The Leaguer and Missions."

Both the address and paper were opened for discussion and the subject of Inner Missions work was discussed freely.

The meeting closed at 12 o'clock with prayer by Rev. E. D. S. Boyer.

## Fourth Session

The fourth session opened at 1:40 p. m. with the Devotional Service conducted by Rev. Delauter, of La Otto. The roll was called and twenty-five delegates responded. The minutes of the previous sessions were read and accepted. The address of the afternoon, "The Claim of the Church," given by Rev. George Beiswanger, of North Manchester, is as follows:

Text, I Cor. 6:19, 20—"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

What do we mean by the church? The ecclesia? Is simply the visible church or the church as a corporate organization? We believe the subject has in mind the invisible church.

A claim on property gives you a right to it. We have in mind the inherent right of the church.

What is the basis of this claim? We go to the divine word. Along with the text quoted above Rom. 14:7, 8 says: "For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord: and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's." This tells us clearly we are not our own. Then in I Cor. 7:23—"Ye are bought with a price." Gal. 3:13—"Christ hath redeemed us from the curse of the law." Heb. 9:12—"Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." I Pet. 1:18, 19—"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." Rev. 5:9, 10—"And they sing a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy Blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."

The basis of this claim rests on the divine word. We are born again. Our parents have a claim on us because of natural birth. We recognize the claim and respond to its responsibilities.

Then we are the sons of God, the joint-heirs with Christ. We have a citizenship in the heavens above. And because of that citizenship heaven has a claim on us.

The claim of the State because of citizenship is a claim to the body, to our money, to our service and to true citizenship, and the claim of the Church of Christ *can be no less.*

The Church claims your bodily presence—attendance on the stated times of worship. There is no absent treatment in the Lutheran Church. We should attend not only at the regular services, but also at the communion seasons. This should need not a word. It should be understood, accepted, fulfilled. It is a service for church members only; it brings us so near the heart of the Master; it is a most significant way of confessing Him. How dare we question the right of the congregation to expect our presence when the Master's own words are (I Cor. 11:25) "This do in remembrance of me."

More still, it has a right to expect us at the prayer service. Here we touch the most neglected duty of church members and, strange to say, one, if not the most important.

Let me again note, it has a right to expect you to attend the special services. Such services as district, state and national Luther League conventions. Also missionary meetings and the meetings of conferences and synods, and the Lenten services. The last named I have in mind specially. II Cor. 6:1—"We are workers together with Him," and we *all* must work together. On the day of Pentecost when about 3,000 were added to the church, what was the preliminary condition? "They were all with one accord in one place." The secret of the church reaching the masses.

The subject reads, the Claim of the Church. Some Luther Leaguers, when they attend the League meeting, feel they have done their duty. The church service, apparently, has no claim on them. Remember, the Luther League is Of the Church, By the Church *and* For the Church. The tail must not be the most important thing about the dog.

Again, it claims your financial support. That is the most neglected thing in connection with the established Church of Christ. No institution is run more loosely financially than the church. The time has come when there must be laid before God's children the divine expectation and the absolute necessity of each one sharing in the maintenance and extension of the Master's kingdom.

A. Pastor's Support. It should be more properly Current Expenses. This includes pastor's support. But my purpose is to stress pastor's support. God has established three institutions: the home, the church and the state; and He made provision for financing all three; an income for the support of family, taxes to run the state and offerings to carry on the work of the church.

B. Beneficence. The church claims your financial support in respect to beneficence. By this we mean the benevolent causes which come before the congregation, especially those included in our apportionment. The authority for this is easily found. Christ gave the parable of the Good Samaritan. He said, go preach the gospel to every creature.

C. Maintenance of Church Property. It was the custom of Christ to meet with His disciples and in some appointed place. Some one offered a place and it became a house of prayer. The apostle said, "Not forsaking the assembling of ourselves together." We are to have a place of worship and it is to be kept in proper order.

On this whole subject of finance our ideas have been too small. We have been trying to convert the world on a penny basis, but we are waking up to the realization that the only way to carry on the war is with a financial plan commensurate with the undertaking. Such should have been the Church's financial plan. When we started to raise $750,000 for our Lutheran War Commission there were Lutherans whose eyes bulged out like saucers and whose ears stood up like a mule's. They were amazed and dazed and dumbfounded; and, lo! we have raised over $1,300,000. And because of this oversubscription there will be some who will not give their "cent"—they are afraid the Church will have a few dollars too much.

These things the Church has a right to claim of you—Personal Presence, Financial Support, Consecrated Service and Spiritual Growth. We know it means much, it requires devotion and persistent effort. But every noble character and life is based on self-renunciation, and by such a life you do most for yourself.

We are all familiar with the story of Mary breaking the alabaster cruse of ointment and anointing the feet of Christ. She illustrates the points we have mentioned. Like the other Mary she was sitting at the feet of Christ in attendance upon Him; she spent 300 pence, liberally offering her money; she wiped His feet with her hair, giving her service; a halo of

glory circles her brow—"Wherever this gospel shall be preached this shall be spoken as a memorial of her." The sweet aroma of that life is with us still. The spiritual growth within manifests itself in unmistakable signs without. Complete self-renunciation has its own reward in an ennobled character and life.

This address was followed by a piano solo by Miss Louise Ellig, of St. Mark's, Indianapolis.

Mr. Harry Hodges, General Secretary of the Luther League of America, then gave an address and held a conference, which proved to be very beneficial. It was the desire and pleasure of the convention to hear Mr. Hodges also on "Junior Work."

The meeting closed with prayer by Rev. Doering.

### Fifth Session

The fifth session opened at 7 p. m. The Model Devotional Meeting was conducted by Miss Lucille Weisman, of Huntington. The lesson, "The Reformation in Scandinavian Countries," was discussed by George Beiswanger, Rev. Doering and Dr. Rohlfing. After singing the Luther League Rally Hymn the meeting closed with the Lord's Prayer.

### Sixth Session

The sixth session opened at 8 p. m. with vespers conducted by Rev. George Beiswanger.

The address of the evening, "The Patriotic Element in Church Work," given by Rev. F. W. Rohlfing, D. D., of Richmond, is as follows:

The word patriotism will be taken in the sense of loyalty to the teachings of history, to the precepts of the Word of God and to the principles of the American Government.

The armies of the Russias stood before the gates of Constantinople and would have conquered the Gem of the Orient and would have passed into the open seas in 1856. That would have meant a wonderful transformation for Russia and it would have been the solution of the vexing Balkan problems. But the jealous powers of Europe interfered and the black curse of the Armenian massacres continued to stain the fair face of Christian civilization.

In 1870, when the Prussian forces had crushed the French armies near Sedan, the Crown Prince Frederick said: "Stop at Sedan, the victory has been won!" But the militaristic element shouted: "On to Paris, for further conquest and greater triumph!" When they assembled for peace discussion the Crown Prince and others said: "Take no lands, but rather a large indemnity, because they will forget about that; but the taking of land will mean future and greater wars." The future and greater wars are devastating the world today.

The patriotic element in the Church's work of reconstruction has associated with it not only an educational, but also a religious phase. To be genuinely loyal and patriotic she must adhere more closely to the law and the prophets than ever before in the world's history.

Some time before the present conflict, Dr. Jeremias said in a discourse before the Emperor: "Your Majesty, we have forsaken the true and living God; let us go back to Him." The evil influence of an Ernest Haeckel, a Rudolph Euken and an Adolph Harnack had dominated the religious thought of Germany too long. These men are sometimes called Lutherans, but if they belong to any denomination at all it is the United State Church of Prussia, which tolerates doctrines that are an abomination in the sight of the Lutheran Church. The Emperor and his family, according to their own confession, have never been Lutherans. They, too, belong to the State Church of Prussia, which was established by a military edict in 1817 and which strives to be an orthodox denomination, but which has tolerated ministers at times that were not only rationalistic but even unbelieving. "Evil communications corrupt good manners."

One of the greatest patriotic organizations in America is the Evangelical Lutheran Church, for it was through her humble instrumentality that the open Bible and with it both civil and religious freedom were given back to the world in 1517. Among the Revolutionary heroes were the Mechlenbergs, the founders of the Lutheran Church in this country. Lutherans shed their blood on the altar of liberty during the Civil War, the Mexican conflict, the Spanish-American War, and in the present conflict they are in the training camps and on the battlefields for their beloved America. The Church is not forgetting them and they are not forgetting the Church. The Church is continuing to teach them the doctrines of salvation, as revealed in the eternal words of Christ, and they are continuing to love the Church; and the message they are sending across the sea is: "O Church! continue to teach and preach the everlasting Gospel, the power of God unto salvation." The doctrines of the Lutheran Church are the principles of freedom from the bonds of sin and death; the prayers of our Church are the petitions of liberty; the hymns of our Church are the songs of freedom. "Proclaim liberty throughout the land and unto all the inhabitants thereof."

A vocal duet was beautifully rendered by Miss Esther Ohneck and Mrs. Sells, of Fort Wayne. We were dismissed with the closing service, two stanzas of "America" and the benediction by Dr. Rohlfing.

### Seventh Session

The seventh session of the convention opened at 9 a. m. with matins conducted by Rev. Doering.

The President's report, which had been read at a previous meeting, was adopted.

The Nominating Committee reported and the result of the election was as follows: President, Mr. O. C. C. Fetta, Indianapolis; Recording Secretary, Miss Edna Yost, Rossville; Corresponding Secretary, Miss Louise Nees, Indianapolis; Treasurer, Mr. W. F. Renz, Fort Wayne; Executive Member, Miss Mabel Gill, Logansport; Delegates to the National Convention—Emery Scholl, Lyonsville; George Beiswanger, North Manchester; Edna Craig, Logansport; Edna Yost, Rossville; Mabel Gill, Logansport; Lena Cook, Mulberry; Lucille Weisman, Huntington; Sophia McMullen, Indianapolis; Rev. Otto Doering, Napoleon; Rev. H. C. Hadley, Fort Wayne; Alternates—Rev. A. H. Keck, South Bend; Rev. E. D. S. Boyer, Indianapolis; Rev. F. M. Hanes, Pershing; Rev. George Beiswanger, North Manchester; Rev. F. W. Rohlfing, Richmond.

Following the election Rev. Beiswanger extended the convention an invitation to meet at North Manchester next year, which was gratefully accepted.

The following motion was made and carried: "That the Luther League of Amer-

ca be requested to put into printed form he conference, "The Machinery of the Local League" given by Mr. Hodges and hat we take 1,000 copies to distribute in our local Leagues."

There being no further business the meeting closed with the Lord's Prayer.

## Eighth Session

The eighth session opened at 1:45 p. m. with devotions conducted by Rev. Wheadon.

A paper on "Purposes of the Devotional Meeting" was read by Miss Louisa Nees, of Indianapolis, who said:

The League is a body of young people banded together "For the Church, Of the Church and By the Church" for the greater glory of Him whose we are and whom we serve. The spiritual side of our League should occupy our greatest interest. What have we gained if we build up a great body of young people in this country and find that the link that held us together was some other than Christ? "I am the Lord thy God. Thou shalt have no other gods before me."

The Word of God has taught us that we should seek wisdom and intelligence. The Luther League has been called, and rightfully, "the training school of the Church." *The Luther League Topics*, begun by a committee of the Pennsylvania State League and first published in Advent, 1894, are issued quarterly. They set forth Lutheran History, Lutheran Doctrine, Lutheran Worship and Missions. The regular devotional meetings, weekly, with its study of these topics, is the key to the other great purpose of the devotional meetings. Here we find the center and the power of the educational movement.

The aim of the League is to furnish a training which should correspond in some degree to the industrial training of the day) in secular pursuits, and fit our younger Church members by work for work in the Master's vineyard. If we are to have active and efficient workmen in the Church, it is very necessary to give to those who are just beginning the Christian life some definite Christian work to perform. As a training school for young workers the League is an important factor to be considered in estimating the future forces of the Church.

Another paper on "How to Make Devotional Meetings Interesting" was ably discussed by Miss Grace Martin, of New Corydon, which is as follows:

The subject given me for brief discussion seems to be to be very vital and essential to the life and success of this great organization—the Luther League of America.

We are all aware that the League is composed of officers, committees and members. All have their duties to perform and should feel the responsibility and importance thereof. As to the committees we have that of the social, pertaining to a very necessary side of the young people's life. Then we have the literary committee for the preparing of helpful and entertaining programs. Next is the membership committee that must be ever striving to maintain a goodly number on roll. Now last, but not surely least, of all the devotional committee. What is its duty and work? What is its aim and purpose? How can it act wisely and do effective work? In other words, how can it keep up the interest and enthusiasm of the League? These are a few of the questions, I am sure, we all face if we, at some time, have been or are at present serving on a committee of this source. What is devotion? I find it to be an *act* of worship. Does it not appear to you, my friends, that the worshipful side of our League is of prime importance? Are we not in these days of strife and have we not in these years of commercialism and materialism let slip from our grasp the worshipful and devotional side of our services to Almighty God? As this part of our League is devoted to our individual worship to God, our aim should always be the same with a slight variation of procedure. Each member should, in this part of the service, feel his own nearness to God. Therefore, how can he best pay his devotion? Since we, as individuals, act in our daily lives greatly from precedent we may find some suggestions from former occasions of worship. I find that in the Old Testament, devotions were paid to God by music and rejoicing, by prayers and supplications. Passing into the New Testament, we see the disciples, when they had gone with their Master into that upper room to partake of the last supper, and had listened to His admonitions and sayings, felt that it was fitting and proper for them, in their last moments with Jesus, to pay their devotions unto Him with a song, for "When they had sung an hymn they went out into the Mount of Olives." Mark 14:26.

Can we, in our organization, follow any better model than that of the disciples whose teacher was Jesus of Nazareth? So let me suggest, first of all, an abundance of good music. Permit all to participate in the song service.

We have found the service suggested in the *Topics* a very pleasing method of carrying out a devotional —using a psalm for responsive reading, followed by a Gloria Patri, which may be changed from time to time. Change and variety are ever necessary, but with one thought in mind and that being "God is a spirit and they that worship Him must worship Him in spirit and in truth."

After a discussion of both papers Rev. Hadley conducted a round table talk on "Distinctive Doctrines," which proved to be very instructive and helpful to those who never had had those doctrines explained so clearly and well to them before.

The subject of inviting the National Luther League to meet in Fort Wayne in 1920 was discussed and it was decided that we extend this invitation and that a written statement of this be sent to General Secretary Hodges.

A quartet sang at this time, composed of the Misses Martin, Gill, Craig and Ellig.

Miss Frieda Meyer, of Huntersville, presented the following paper:

Mr. Michael E. Foley, chairman of the State Council of Defense, has said that the church is an important factor in this war and that they are uniting to protect civilization and Christianity, which he declares will be lost if the war is lost. The League, as an organization of the Church, or as I may call it, the Younger Church, shoud willingly do all that lies within its power.

The League can aid the boys in camp through different organizations who are upholding Christianity in the camps and in foreign lands. One of these organizations is the Business Men's War Council, who are banded together from different denominations to spread Christianity by means of the Pocket Testament.

The League can donate any fund, whether great or small, to the Y. M. C. A., which organization, as we well know, is doing a great deal for the boys. They have their army of active men in the front every hour, serving humanity at their own risk.

The Red Cross is an organization which needs our active service. Their service is so well known and felt throughout the States that it is not necessary to state them here. If the League cannot give to this worthy cause in dollars and cents it can give her the service of willing hands. The ladies of a League can organize sewing and knitting clubs, or if there is no spare time for working in clubs, the work may be taken home, where much is done to-day for the comfort of the boys.

All these various donations can be raised in many ways. Plays, patriotic programs and socials may be given, or if the League does not approve of these, a special collection can be taken among the members of the League, church and even outsiders.

To turn from service to other organizations to one

probably more simple but not less important, letter writing. Every boy who is in the service should be written to, not only by his family but by outsiders. Cheerful home letters with plenty of snapshot pictures will check loneliness and low spirits. In order that cheerful home letters be written the American people must see that the family of a soldier does not lack for anything.

A League should make it its duty to keep its members who are in the service, likewise, in touch with all its proceedings. *Luther League Topics* should be sent to the boys and any other Church paper that the Church may have.

The Leagues near a camp can invite the boys to come and join them in their devotional services and social times. These Leagues can also visit the boys in camp and especially those at the hospitals and distribute among them some token of love as a bouquet of flowers. The Leagues not near enough for this service should send the boys boxes containing such things as are rare in camp life and which will give the soldier many hours of happiness.

Whatever the League may do for the boys in camp let it be all that it is able to do and let it be done with the true spirit of giving.

We were glad to have with us Mr. Fred Klein, of Fort Wayne, Field Secretary of the Walther League, who gave an interesting address to the delegates and visitors. It being late, Rev. Boyer spoke briefly on his subject, "The Sacrificial and Sacramental Idea in Christian Worship." The session closed at 5:30 with the Lord's Prayer.

### Ninth Session

The ninth and last session opened at 8:30 p. m. Vespers were conducted by Rev. Beiswanger, assisted by Rev. Delauter.

Before the address of the evening was given, a chorus of thirty voices sang "Unfold, Ye Portals Everlasting."

Rev. L. S. Keyser, D. D., of Springfield, Ohio, gave the evening address on "The Educational Work of the Luther League."

At the conclusion of the address Miss Edna Craig sang "Hand in Hand" while the offering was taken. Mr. Hodges gave a farewell talk, the chorus sang two other numbers, "Gloria" and "Praise Ye Jehovah," after which the Luther League Rally Hymn was sung by all.

The convention closed with the Benediction by Rev. Beiswanger.

Although this convention was not as largely attended as some we have had, we feel that it was a very good convention and that the theme of the convention, "Knowledge and Service," was well carried out.

# A Quarter Century of the Luther League

MRS. G. W. CRITCHLOW.

IN the "Lutheran Church Year Book for 1918, at the date May 30, we read: "First State Luther League, Utica, N. Y., 1893." That is twenty-five years ago. It was the union of several organizations within the State of New York into a federation called the Luther League.

In Harrisburg, Pa., in 1894, several organizations, some known as Luther Alliance, some as Christian Endeavor, united and formed the Luther League of the State of Pennsylvania.

The Luther League of America was organized in Pittsburgh, October 30 and 31, 1895.

Such is a brief history of the Luther League, its rise and development. There were young people's societies previous to the organization of the Luther League. The Luther Alliance was organized in 1889. For some years previous to this organization there were Young People's Societies in Lutheran congregations.

Having been present and participant in the organization of the National Luther League in Pittsburgh, Pa., October 30 and 31, 1895, I recall the strenuous discussion over the doctrine or the fundamentals of faith. The Augsburg Confession was made the basis of faith in the Luther League.

The heartiness of this action was somewhat of a surprise to me. The General Council and General Synod men who were in the convention were hardly on speaking terms. They were not above being a trifle suspicious. But after the faith was fixed the travel for the new organization was easier and more assured.

A quarter of a century is a short time in which to do great things or many things. Yet I think that the Luther League has justified its existence. It has not done everything, but it has done some things. It has built no orphanages, but it has not failed to support those that the Church had already established. It has built no colleges. But Luther Leaguers have been finding the doors of our existing colleges, and thus fitting themselves for larger work in the Lutheran Church of America.

The real scope and work of the Luther League did not lie in the founding of great buildings. A greater work was its sphere. The utilizing of young life, the training and developing of the immature and grow-

ng youth for Church service, was a more important task. This was a task that challenged attention, because these young people were the material out of which the future church was to come. Whatever may have been thought of other fields, one could not close their eyes to this splendid and vast field, where service would count as in no other field.

In this field, for the past quarter century, the Luther League has been feeling its way along. There seemed to be a gap between the Sunday school and the beginning of the more sedate tasks of matured life. There was no gap, only many found themselves in strange sailings. The Luther League supplied the lacking opportunities. The devotional hours, the topics, the reading courses attracted the unoccupied mind for the time.

In this adjustment to other tasks there was a turning *to* the Church and not away. For twenty-five years there have been regular "devotional meetings." For twenty-five years there have been readings of the topics—*study* some times. This has taken place in thousands of congregations for a thousand weeks. One cannot go through the spice mills and not get the odor of the spices that are prepared. Even the most stupid reader has caught some glow of the glorious aims and teachings of all these years.

I do not say the Luther League has done everything; it is a great thing to be able to say that it has done something.

In the reading courses which the Luther League adopted and supported a good work was done. Not every one read the whole series. Not every one got the full benefit of the books he did read. But the high standards set, the interesting books selected, the constant harping on their merits, brought light where was only dimness.

In the great merger of the three general Lutheran bodies, the Luther League had its part to do. The sure way to kill mergings is to kill the Luther League. In the fellowship we are having with the various kinds of Lutherans we find that they are just folks." I remember the time when I was taught to look upon the General Synod Lutherans as having horns and hoofs. But when Dr. Goetman came to break bread at our table, preach in our pulpit, I discovered that he was just one of our folks.

I would like to tell you how many pastors have entered the Lutheran ministry through the Luther League. One State League reported fifty-four and another seventy-five candidates for the ministry. I would like to be able to tell how many foreign missionaries have been aided in their choice by the Luther League. It would be interesting to learn how many deaconesses went into service through this gateway. No agency of the Church has better opportunity to reach and influence young men and young women to serve the Master in these callings. There are Sunday School teachers by the hundreds and mission workers who have found the League a training school for service. This suggests some of the tasks that the Luther League has undertaken. It is a long story to tell of the many services that have been given where service counted for success.

## BOOK REVIEWS

"That Man Donaleitis," by Margaret R. Seebach. The Lutheran Publication Society, Philadelphia, Pa. Pp. 451.

This book is a story of the coal regions, by the author of "Other People's Children" and "The Singing Weaver." It is a book with a message. The hero is a complete character such as might be found in the coal regions of Pennsylvania. The author states, "it is the single purpose of this book to call attention anew to the one true source of all liberty—'Ye shall know the truth.'" The book is a message in fact telling what can be accomplished by Protestant Christianity and American Democracy in making helpful citizens out of the multitude of aliens who come to our shores.

"Luther Primer," by Albert T. W. Steinhaeuser. Lutheran Survey Publishing Company, Columbia, S. C. Pp. 150. Chronological survey of Luther's life and work. Reading and reference list. Index. Price, 75 cents, postpaid.

This is a little book of extracts from the writings of Martin Luther. There are selections from the "Christian Nobility," Prologue to the German New Testament, Secular Government is divine, Christian schools for boys and girls, the first Protestant Hymn Book, and Luther's last spoken and written word. It is a very neat little book and will be appreciated by many readers.

"Upon This Rock," by Charles P. Wiles, D. D. The Lutheran Publication Society, Philadelphia, Pa.

This book is talks with young Christians by Dr. Wiles. There are two editions. With the certificate, it is a suitable gift for confirmation classes.

"The Millennium," by Wm. E. Blackstone. Fleming H. Revell Company, Chicago and New York. Paper, pp. 64.

This is an affirmative discussion of the question, "Do the Scriptures teach that there is to be a millennium?"

"The Great Mystery," by Rev. George Candee. Leaflet. Published by author, Toledo, Ohio.

# Luther League of Nebraska

## Eighth Annual Convention at Hooper, June 18 and 19

BY MISS BERTHA ELSASSER.

THE eighth annual convention of the Luther League of Nebraska was held at Hooper, June 18-19, 1918. It was among the finest this League has had. While shorter than usual, it more than repaid those present in quality and enthusiasm.

Too much cannot be said concerning the hospitality shown the visiting delegates. The "Hooperites" are certainly in Class 1-A.

The first session, President Walter Wolff in the chair, was held Tuesday afternoon, June 18. The convention opened with an enrollment of twenty-eight delegates, which grew to forty-eight, representing twenty one Leagues. After a formal welcome by

the local League, President and Rev. K. de Freese, local pastor, a fine paper by Mrs. R. M. Badger, Lincoln, on "Ways and Means of Preparing the Topic for Devotional Meetings" was read and discussed.

Tuesday evening, excellent music was furnished by the local choir composed entirely of men. Rev. F. E. Motzkus, Hastings, gave a splendid address, "The Church and Present Day Problems." Rev. C. N. Swihart, D. D., Omaha, gave a stirring address on "The American Soldier." This was unusually interesting because everything Rev. Swihart spoke of was from his own personal experiences, having been at Camp Cody, New Mexico, for four months among the boys.

After singing "The Star Spangled Banner," a most enjoyable evening was spent socially in the parlors.

The closing session was Wednesday morning. Two fine papers, "Making the Luther League Reading Course Practical," by Milton Kammerer, Falls City, and "Best Methods of Developing Leaders in the League," by Miss Lydia Jensen-Emerson, were given.

The following officers were elected for the coming year: President, Rev. K. de Freese, Hooper; first vice-president, Rev. C. H. Lewis, Emerson; second vice-president, Rev. E. V. Nussbaum, Bennington; recording secretary, Miss Bertha Elsasser, Omaha; statistical secretary, Miss Bertha Duerfeld, Barada; treasurer, Miss Edna Snell, Benson.

### OUR ATTITUDE TOWARD ENEMY PEOPLES

"We do not wish in any way to impair or to rearrange the Austrian-Hungarian Empire. It is no affair of ours what they do with their own life, either industrially or politically. We do not purpose or desire to dictate to them in any way. We only desire to see that their affairs are left in their own hands, in all matters, great or small.

"We shall hope to secure for the people of the Balkan Peninsula and the Turkish Empire the power and right to make their own lives safe, their own fortunes secure against oppression or injustice and from the dictation of foreign courts or parties.

"And our attitude with regard to Germany herself is of a like kind. We intend no wrong against the German Empire, no interference with her internal affairs. . . . We are in fact fighting for her people's emancipation from fear along with our own—from the fear as well as from the fact of unjust attack by neighbors, or rivals, or schemers after world empire. No one is threatening the existence or independence of the peaceful enterprise of the German Empire." (From the President's Message of December 4.)

Feeling a responsibility for the war-suffering children of Europe, Indian pupils in the mission Sunday school in Martins Ferry, Cal., earned money to send abroad for their relief, according to a report from the Rev. B. B. Conner, pastor of the Methodist Episcopal Church in Arcatia, Cal.

The Indian children gathered acorns and sold them to the farmers, who use acorns as feed for their stock. "Thirteen dollars was realized by this means," said Mr. Conner, "and the little Americans proudly felt their assistance given to the orphans in France."

# The Luther League of Iowa

## Fourteenth Annual Convention, Cedar Rapids, June 14, 15, 16

BY MISS BESSIE L. WINDERS.

THE fourteenth annual convention of the State Luther League of Iowa convened on the morning of Friday, une 14, for a three days' session at the irst English Lutheran Church at Cedar apids. Those of us who had been at edar Rapids before, looked forward to the awning of this day in eager anticipation or weeks, for well we knew the welcome, ospitality and splendid time we should have hile there. Every minute was taken ither in sessions or in entertainment, and hen the time for the parting goodbyes ame we were all loath to leave.

The opening devotional services of each

DELEGATES AT IOWA LUTHER LEAGUE CONVENTION

ession were taken charge of by the young eople and were very creditably handled; me splendid short talks being given. hese services put the spirit of enthusiasm to the delegates and paved the way for rousing meeting to follow. Miss Pearl nderson welcomed us in behalf of the cal League, Rev. J. O. Simon in behalf of he local Church, and Miss Wilma Miller, ice-president of the Executive Committee, esponded in behalf of the visiting Leaguers.

At the Friday afternoon session our resident gave her annual address, at the ose of which the Executive Committee resented her with a beautiful bouquet, in ppreciation of her efforts during the past year. She said the only course of man should be "Every Onward and Upward," for he who stops to tarry is often caught with the tide and carried back upon its waves, down its shores, into the depths. There is such a big field for service and opportunity open to our Leaguers at the present time, and so few workers in the field, that unless we all strive to do our very best, much of the harvest may be lost. We must launch out and cast our nets for more souls to carry on God's great work, for never in the history of the world was there a more urgent need for Christianity. Encourage the younger folks to do their "bit," for Christ says that there is work for both young and old in His Kingdom.

We listened to some splendid, practical papers, and talks, all dwelling on various phases of the convention theme, "Over the Top." You can readily see why our Leaguers were enthusiastic and awake to catch the good things prepared for them, for the words "Over the Top" are ringing in our ears every second of the hour, and every hour of the day, during this critical time of stress and warfare. We hear them in song, we read them in magazine articles and newspapers; they are given to us in lectures. In fact the whole world declares we must go "Over the Top," for liberty and

freedom demand and necessitate it. But before we can ever hope to win victory and peace by our modern methods of warfare, we must first come to God's agreement and go "Over the Top" for Him, by bringing spiritual peace to the souls that are yet in darkness and sin. Victory also cometh through "prayer," for it is a greater power toward the promotion of peace than the mightiest gun that ever discharged its cannon balls. Therefore let us pray often and faint not.

I should like to give you more of the contents of all of the papers, as there were so many helpful suggestions and good points, but I have not the time nor space to give them in detail. However, from the subjects of some of the following papers one can get an idea of what they were about and of the nature of the discussions which came after:

"The Effect of the Present War Situation"—(a) Upon the Life of the Christian Young Man, (b) Upon the life of the Non-Christian Young Man; "Am I Doing My Bit?"; "The Luther League of Today, the Church of Tomorrow"; "War the Promoter of a Greater Intimacy Between God and Man."

Mr. Harry Hodges, General Secretary of the Luther League of America, was with us during the entire convention and delivered an excellent address on Friday evening on "The Luther League a Training Camp for Service." It is hardly necessary to say that the audience appreciated the message of their speaker, for having once heard Mr. Hodges is sufficient to know his qualities and anticipate his return. He also conducted a very helpful conference on Saturday morning on "The Machinery of the Local League," and his presence was indeed an inspiration to every one in attendance.

The Rev. Carl Sundberg, of Carthage College, Carthage, Ill., presented a very inspiring sermon at the morning church services on Sunday, and every one also greatly enjoyed having him with us throughout the convention. Together with Rev. J. O. Simon, of the local church; Rev. Paul Heisey, of North Liberty; Mr. Harry Hodges and quite a number of other visiting preachers, our Leaguers listened to good men, and found in them rich material for the carrying out to a successful end of the convention.

On Sunday evening a patriotic service was conducted, which proved to be quite inspirational as well as effective, the Rev. J. O. Simon paying a beautiful tribute to the boys in the service of our nation. Following this we enjoyed seeing an illustrated lecture on "The Ruined Churches and Cathedrals of France," by Rev. Paul Heisey. It gave a clearer insight into the awfulness of the ravages of war and made one feel that we must keep up the fight until world-wide democracy gains the throne. The work of the local choir in rendering such beautiful music in the form of solos, quartets and choruses, and also the musical numbers by delegates, were highly complimented and appreciated. Music has its own charm, without which nothing would be quite complete. The ladies of the local church prepared some excellent meals for us, and I can assure you that every one was always glad when the call came that dinner would now be served in the dining room below.

I have not spoken of the social side of the convention, but there was nothing lacking there, as the entertainment committee had some pleasant surprises planned for every minute that we were not in session. The reception was held on Friday evening and was in the nature of a "get together and be sociable affair," and we Iowa people know how to do that. On Saturday afternoon every one went sightseeing and later did justice to a lovely picnic supper at one of the beautiful parks.

Just a word in regard to our national dues. Our new treasurer is putting forth a special effort to collect them, and it is the desire of the State League to be paid in full by the time of the National Convention.

The new State officers are: Mr. J. L. Berger, Cedar Rapids, chairman executive committee; Miss Bessie Lucille Winders, Burlington, president; Miss Lydia Jacobson Ames, vice-president; Mr. Maurice Norland, Marshalltown, treasurer; Miss Wilma Miller, Council Bluffs, corresponding secretary; Miss Dena Peterson, Cedar Rapids, recording secretary, and Mr. R. K. Lampe, Dubuque.

The invitation to hold the Iowa State Convention at Iowa City in 1919 was accepted, and we all trust that we may meet at that place for a fifteenth annual convention.

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To God be all the glory.

What a mysterious thing is life, physical or spiritual.

# Luther League of Connecticut

## Thirteenth Annual Convention at New Haven, May 22

BY MISS CLARA A. SUCHER.

THE thirteenth annual convention of the Connecticut State Luther League convened in the Trinity Lutheran Church, New Haven, Rev. A. F. Keller, pastor, Wednesday, May 22, 1918.

The theme of the convention was Loyalty. There were about 150 Luther Leaguers present, representing eleven Leagues. Collinsville was admitted to membership.

There were three sessions. At the morning session business was transacted and reports read. The afternoon session was devoted to the reading of papers, and in the evening a patriotic rally was held.

The statistical report showed that there are 482 members in the Connecticut State Luther League.

The treasurer's report showed a balance of $122.54, but $93.75 of this amount is half the Scholarship Fund, which is being held in reserve until a candidate is found among the Luther Leaguers who wishes to enter the ministry.

It was decided to hold the annual Luther League picnic at Lake Compounce.

The Lutheran churches of Connecticut are very proud of the fact that an Old Folks' Home has at last been founded in Southbury. The various Luther Leagues are doing their little bit toward helping to furnish this home.

At the afternoon session Mr. Innis Osborne, secretary to the Mayor, delivered the address of welcome, to which Rev. A. F. Keller responded.

Letters were read from some of the boys at the various camps by way of greeting. These proved unusually interesting. Letters were also received from Rev. Kuhns and Mr. Harry Hodges, which helped greatly toward making the convention interesting.

Rev. P. A. Kirsch, of Meriden, read an interesting paper on "The Lutheran Spirit."

Miss Esther Chall read a paper on "Loyalty to Government Must Be Consistent with Loyalty to God." She said in part: As Christians we owe duties to the state, as well as to the Church. Piety and patriotism are not synonymous. The one is a controlling reverence toward God and is indicated in a loving conformity to the divine will. The other is devotion to one's country expressing itself in prompt obedience to its laws, in the support and defense of its existence, rights and institutions, and the hearty promotion of its real welfare. Many men have been patriotic in a narrow sense without being religious at all, and some have been religious in a narrow sense without being patriotic.

The true American patriot is the person who desires and works for the best interest and welfare of the United States in every respect: physical, commercial, industrial, moral and religious. He not only says he loves his country, but he proves his love by his actions; by making such sacrifices as are necessary to defend and promote her honor and welfare. If he cannot enlist and go to war in these perilous times, he will live uprightly and devotedly for his country, will obey all her laws, will buy Liberty Bonds and Saving Stamps to the extent of his ability, help the Red Cross, the Y. M. C. A., and the religious efforts that are made for the highest welfare of the soldiers in camp, on the sea, and on the battle fronts. What is the plain duty of every American citizen; Only one thing—to stand by our Government in speech and action. So long as our properly elected and delegated representatives decide to fight, we should stand by and support the Government in every possible way. We must not allow America to be conquered or enslaved and dishonored. If in the course of time our President and Congress are ready to consider honorable terms of peace, we should rejoice and stand by them just as loyally as we have done in time of war.

The questions offered for discussion were as follows:

1. How can we keep the home fires burning; keep the coals burning on the altars of faith?

2. How can we best interpret the world's suffering in the terms of the word of God?

3. How can a program of loyalty to our God as well as to our Government be worked out?

Miss Anna Nickel, of Middletown, read a paper on "What the Flowers Tell Us About God." She said in part: God is attracting our regard in and through all things. Every flower is a hint for his beauty, power, love and sympathy. At last the spring for which we have so long looked forward to has arrived. The first flowers have peeped through the ground, unfolded their beauty and revealed to us a new beginning, a new

life. A strange wondering feeling comes over us, and we ask ourselves, what makes the flowers grow and bloom? What makes the grass so green? What makes the trees unfold their masses of blossoms and leaves? The natural answer is sunshine and rain, but to go on further, who makes the sunshine and rain? Is it not God, the maker of all things? Just as He loves and takes care of these little flowers beneath us, He takes care of us.

The patriotic rally at 7.30 o'clock was all that could be expected.

The quartette of the Trinity Lutheran Church sang wonderfully well. Rev. F. W. Schaefer was the speaker, his subject being "Patriotism." The pastor explained to his audience that patriotism was not merely the love of the rocks and rills, woods and templed hills, not merely the love of property, life and pursuit of happiness, but the love of certain basic principles of truth and justice, for which our forefathers laid down their lives and for which the men of 1812 fought when they were again threatened. Patriotism meant not only the loyalty and readiness to defend the inalienable rights set forth in the Constitution, but that, to the Christian it adds another, "the right to serve."

The following officers were elected for the coming year: President, Otto Reisch, Southington; vice-president, Henry Hamburg; recording secretary, Miss Gertrude Mielke, Meriden; corresponding secretary, Miss Clara Sucher; treasurer, Miss Alma Schenk, Rockville; archivist, Miss Anna Nielson, New Britain.

The thirteenth annual convention came to a close, as all conventions do. Where were all those familiar faces that we missed this year? As Rev. Kuhns said in his letter of greeting, "We are living in strenuous times. The blessings of liberty for ourselves and our prosperity are at stake. Our Flag, whose every thread and color are symbolic of patriotic devotion, as a symbol of freedom from usurpation, intolerance, ignorance and oppression. It is a time when we need to think in world-embracing terms, to pray and work with faith in God and to learn that great trials bring great blessings. Our boys have gone from our homes in this service. As a Church we can say:

We have a mission great,
True to our Church and State,
Onward we move.

"Loyalty," the watchword of the Luther League. Loyalty, not only to country, but to truth and to principle."

# From Our Boys at the Front

*"Somewhere" in France.*

DEAR M.:

Well, here I am in France, thousands of miles away from home and still alive and happy.

We left the United States one dark night and started on our journey. The second day out it was very rough, and believe me I was sick. I fed the fish the second night out. Our detachment was on submarine lookout duty all the way over. We were on duty two hours and off six, so we only got about six hours' sleep every day. The day it was so rough the waves smashed in our lookout box, and while we were standing outside of it a big wave came up and soaked us to our hips. We had to have our life preservers with us all the time. We used them for pillows at night. The last seven nights of the trip most of us slept on deck. It was kind of hard sleeping, but we stuck it out. After the first couple of days the weather was fine and the sea smooth. The —— day out we sighted a periscope about four o'clock. There sure was some excitement for a while then, . . . our boats immediately opened fire on it. They must have sunk it, for it didn't bother us. I saw the periscope while they were firing at it.

We sighted land one morning about 10 a. m., and we were one happy bunch. We came up near land in the early evening, and it was one of the most beautiful scenes I have yet seen. Everything was green, and gardens were growing, and here and there was a castle or chateau. All the gardens are hedged here. We got off the boat next morning and marched to a rest camp a — of miles away, in the rain. When we arrived there we were taken to a Y. M. C. A. hut and there were given a cup of hot chocolate. We slept in this camp over night. Next day we received orders to move again. We got into some trucks and were taken to a train. When we got to the station we saw some box cars with signs on them saying "Hommes, 40; Chevaux, 8"; which means 40 men or 8 horses. For a while we thought we were out of luck, but we didn't get in them. Instead we got a third class passen-

ger coach. They are the funniest coaches I've ever seen. They are real short and have side doors.

About — o'clock we got off at a small town and six of us walked around together. Had more fun than a circus. None of us could talk French and had only fifty cents between the bunch of us. Had some coffee and bread. Then we all got together and sang in the public square. When we marched back to the train about a dozen of us had loaves of bread a yard long under our arms.

The next day arrived at our destination and were taken to our camp in a truck. The barracks here are fine. The weather is regular June weather. The meals are fine and the scenery is beautiful. There are no young fellows loafing around here. Everybody has gone to war. One place I saw old women shoveling coal into box cars and pushing wheelbarrows. Children and women run the factories.

Albert is not in this camp. His company is in training in some other camp and won't see him till we get on the firing line.

Last Sunday I went to Communion services at the Y. M. C. A. The Y. M. C. A. huts are the best things out. If a fellow has any money he can always buy candy or nuts here. They always furnish stationery and a place to write. They have movies and lectures quite often. I don't know what the fellows would do without the "Y" here.

Well, I can't think of any more to write, so will close. Give my regards to Mr. Rapps, and when you write number your letters so I can tell if I miss any. Write whenever you can. It takes a long time for mail to get here. Yours sincerely,

VAL.

---

*"Somewhere" in France.*

DEAR M.:

Received your letter and was very glad to hear from you. It sure does seem fine to get mail. We get it about every ten days, but then we get four or five letters.

Last Wednesday the General went to a castle near here and took me through it. It sure was beautiful and worth going miles to see. It was built in the year 1026. The grounds were beautiful and the inside of it was wonderful. There was also a large church there from about the same time. I wish you could have been there to see it.

Thursday I am going to drive the General to the front — miles. It will be a great experience for me. Have not had time to go to Church or Y. M. C. A. at all lately. Have three Dodges to look after also.

Inside of a week I expect to be right up where the shells are bursting, and I have told my mother if anything happens to me to write and tell you.

Am picking up French a little bit. The French are learning more English than we are French, though.

Hoping to come through victorious and safe and to meet you in Milwaukee soon, I remain, Your sincere friend,

VAL.

---

*"Somewhere" in France.*

DEAR M.:

Received three letters from you last Wednesday, and was very glad to hear from you. I did not get a chance to read them right away, and while I was reading them an aeroplane battle was going on over my head.

Last Sunday I finished the most wonderful trip I have taken yet. June 7, General I— and two aides got into my car and said "Let's go," and we started on our journey across France. A Dodge car trailed behind with our baggage. After driving 120 miles we stopped for dinner, and having eaten, we started out again and drove 100 miles more before supper. The country wasn't very pretty the first day. In the city in which we stopped not a room was available in any of the hotels, so one of the General's aides applied to the mayor for billets. He got three for the officers, and the other driver and myself went to the French barracks. That night we went to a moving picture house, and were only in a little while when the aeroplane alert was sounded and we had to beat it home. The next morning we started out about eight o'clock and hit a good stretch of road. We did not go less than forty miles an hour for about two hours. That day we passed over some of the most beautiful country I have yet seen. The country was hilly, and you can imagine how it looks passing over miles and miles of green hills and valleys.

That night we went to a hotel and got a nice white bed—the first time I have slept on a bed since I left home. It was a nice feather bed, and when I got in it I thought I never would stop falling. Sank in it about a foot. Next day we finished our trip. After crossing some real mountains for half a day, we arrived at our future home about 5 p. m. I wish I could tell you where I was at 5.30 p. m. I think you would be very much surprised.

Right now am having a most enjoyable time. Most any time there saw aeroplane

battle overhead, and then I drove the General along camouflaged roads where if I drove the least bit fast the dust I would make would make me a very good target for some Boche artilleryman. Its lots of fun, all the same. General I— is a very fine man, and I wouldn't swap my job driving him for the best job in the army. He surely treats me fine.

The General, his orderly, one captain, and myself are billeted above an old French cafe. We have it very nice.

Hoping to see you soon, I remain,

Your sincere friend,

VAL.

---

June 17, 1918.

DEAR EVERYBODY:

If you had seen typewriters in places that I have, it would be no surprise to you to get a letter written on one up here near the front where I am. Not so near, though—a matter of several kilometers and a comparatively safe place, as we noncombatants are "defendu" past a certain place. I do get up a ways now and then in search of word on my inquiries, and some of the places are surely great. The other day at —— I entered quite a large chateau and was surprised to find the rooms with ceiling just barely giving head room—until I found out that to make the cave or cellar under the place safer, four feet of sand and dirt had been put on the floors and then a new brick floor laid on top of that. In one room a couple of immense plate glass mirrors had been left—they rested on the new floor and reached the ceilings. Of course it was necessary to stoop to pass through the doors, while the mantle shelves made sort of low seats or footstools. The abri, or refuge, in the cave or cellar was reached by two good flights of stairs and then winding tunnels with little side openings and finally quite a large room. Of course this was all wine storage before the war, and the long years of quiet, dust accumulating, cobweb gathering life of the casks and walls were the very extreme to the present activities—tables covered with maps and charts and surrounded by officers conferring about them; at other tables typewriters in operation with correspondence and records—a full and complete telephone switchboard with an intelligent man operating it who talks both languages and knows that when you say "kar aunt weet" (which is the way it sounds and not the way you spell it) you mean forty-eight in a corner a three-bunk arrangement with one above the other like a sleeper, and a man dead to the world in each, clothes and shoes on and ready to be up on the way in a minute's notice.

In another dugout of recent construction, being several different extensions of an original small basement, one room at a time has been added until now there is a general central hall, three small offices, a dining room and a kitchen. The stove in the latter draws the smoke out through thirty-four feet of pipe that runs straight up to the ground, so you can judge the depth of the place. As many as thirty men are in this place all the time, and during the frequent shellings of the town, twice as many more take shelter there.

The other day I was a guest to dinner at a table set out in the open in a large woods that seemed fairly alive with men and mules and wagons and carts and tents and crates and harness and machine guns and many other things. Just as we started to eat, word came for certain companies to move, and you would hardly credit that during the short time we were at the meal, the apparent mixture of all the things above mentioned could straighten itself out into a long line of heavily loaded wagons with two and four mules to each, drivers and men in their places, all waiting the word to go forward.

Four of us sat down to the table at first, and soon two others joined us, they having just gotten back from hospitals. Wish I could convey to you the impressions of this meeting and the conversation following—the inquiry about this man and that one who had been hit or gassed or killed—the narrow margin by which others had escaped, and the close calls of all five of the men with me—all discussed with a seriousness and concern and yet a spirit of levity and lightness and with the full knowledge that a repetition of the whole thing was just ahead of them. One of the returned men had come back against the advice of the hospital officers, who suggested a three months' leave and rest for him. He had received a terrible shell shock and been unconscious for hours—he told us that he heard the shell sing, and dropped into a hole; and it must have thrown him clear out of it from what they said about where they found him." And doubtless by now he has dropped into another hole for the same reason—I claim their courage and spirits are wonderful.

The Red Cross work is getting better organized all the time, so far as these Advance Stations with the —— Division are concerned, and the service is getting more and more to the men in the trenches when they most need it.

G. B. K.

REV. LUTHER M. KUHNS, Editor, Omaha, Nebraska; with W. C. Stoever, Litt.D., Philadelphia, Pa.; J. M. Reynolds, Valatie, N. Y.; I. S. Runyon, New York, N. Y.; A. T. Michler, Philadelphia, Pa., *as special associates, and the co-operation of the Literature Committee of the Luther League of America.* Send all articles, communications and news items that concern the Editorial Department to the Editor, Rev. Luther M. Kuhns, 440 Paxton Block, Omaha, Nebraska.

# Luther League Review

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ISSUED MONTHLY BY THE

**Luther League of America**

IN THE INTERESTS OF

**The Lutheran Church and Her Young People**

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## Editorial

### EACH DOING HIS BIT

The League meetings are intended for all. The more persons the devotional committee can interest in the meeting of the League, the better. The local League should interest personally as many members as possible. In arranging for the meeting, ample space for all features of an interesting program should be provided. The time devoted to the speakers should be assigned. Different features should not be allowed to encroach upon the claims of others. Speakers themselves should be kept strictly within the bounds of the time designated. Each one having a part in the program should be made to feel that they are important factors. They should know that each one's bit is just as much appreciated as any other's, no matter what the part may be.

### NOT MERELY MASS MEETINGS

Luther League conventions are not legislative bodies. Conventions are held for the purpose of giving those interested in League work an opportunity of becoming better acquainted with the work. The achievements of the League and the promotion of a spirit of friendly intercourse add to the value of the League conventions. Members of various societies are stimulated by personal contact with each other. The religious exercises, addresses and papers read are designed to promote the spiritual welfare of the members. The League conventions are delegate bodies. Their purposes are solely inspirational. They can issue no commands to the Church. They are simply an agency in the Church for the Church's welfare. Along these lines conventions will prove fruitful. Beyond the legitimate sphere of recognized League activity it is well for district, State and national conventions to leave everything to the home churches and the local pastors.

### VISUALIZING FACTORY LUNCH WASTE

By way of showing food waste from dinner pails, a large electrical concern in Pittsburgh recently adopted a novel plan. An ordinary factory truck was wheeled through the works and all remnants of bread, butter, meats, cheese, crackers, etc., which had been thrown away at lunch were piled upon it, together with wasted manufacturing material, such as copper, zinc, lead, mica, rubber, felt, and gum. It was estimated that the food wasted daily in these works amounts to from $35 to $50. When loaded this truck was wheeled up and down the aisles where every one could see the collection, over all being displayed the following sign: "Wasted! Food Brought from Your Homes—Material Belonging to the Company."

### A BEAUTIFUL TABLE PRAYER

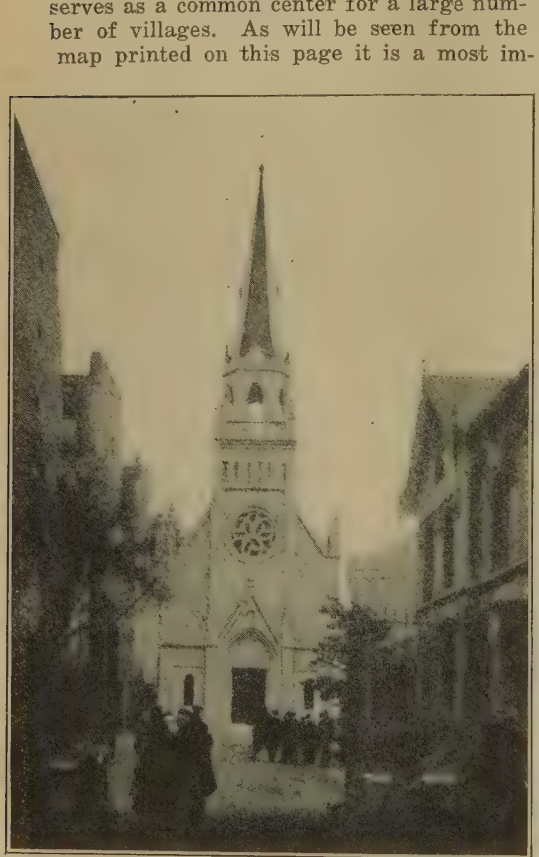
City Missionary Long, of Toledo, Ohio, sends us a copy of a beautiful prayer composed by Johann Heermann (born 1585) which is often sung at the table by our German brethren at synodical meetings. It is a beautiful custom that should not be allowed to die out, and it would be just as appropriate to have it sung by the family circle when at table. The missionary has given it a fitting English dress as follows:

Feed Thy children, Father Holy;
Comfort sinners, poor and lowly;
Let Thy blessing now be spoken
On the bread before us broken;
That it serve us while we're living,
Health and strength to each one giving,
Till at last with saints we're able
To surround Thy heav'nly table.

*—Harry P. Long, 1917.*

# Our Lutheran Church in France

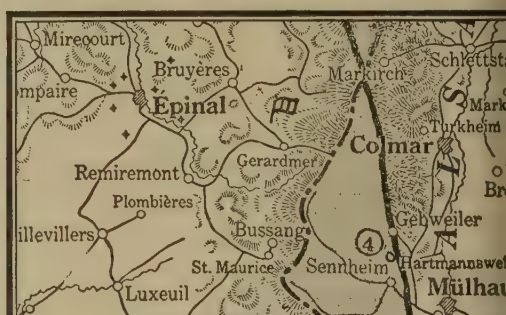
IN the eastern part of France, not over twenty miles from the border lines of Germany and Switzerland, is Montbelaird, a town of 8,000 inhabitants which serves as a common center for a large number of villages. As will be seen from the map printed on this page it is a most important point in the world conflict now going on, and particularly to Americans as a large number of our boys are centered in that section, which is the only point where German territory has been taken by the Allied forces and primarily by the Americans.



ENGLISH SAINT-JEAN, LUTHERAN CHURCH, 147, RUE DE GRENELLE, PARIS.

It is in an important section of France for the reason, as one report says: "Hartman's Weilerkopf marks the spot in Germany where the first American boy paid the great sacrifice. It is historic to Americans because it is believed that when the Americans march across the Rhine it will be through that sector of Lorraine where the Yankees are now holding forth."

Lutherans are particularly fortunate to find that there are three Lutheran churches in Montbelaird (as shown on our cover page) and several of our churches in the villages round about, so that parents and friends of our boys in that section, which is the Montbelaird Diocese of our Lutheran Church in France, can feel assured that with the co-operation between the War Commission of our French Lutheran Church and the National Lutheran Commission of America, our boys in that section particularly will be well cared for. The National Commission has been planning to send representatives to the French Lutheran Church for several months and by the time this reaches our readers they will probably be on their way.




Every effort will be made by the National Lutheran Commission to have the Church follow our boys, and whether it be in Paris, Montbelaird or any other section of France, we are assured that besides the twenty-three Lutheran chaplains already over there, that the friendly and earnest co-operation of our French Lutheran Church may be depended on to care for our Lutheran Boys in France.

A small congregation may have a great history; a large congregation may be a bundle of selfishness.

As goes the college, so may go the Church.

# Our Churches and Institutions

## Some of Our Large Cities

**W YORK**

—At the recent meeting of the ways and ans committee on the consolidation of the ee Lutheran bodies, the General Council, the neral Synod and the United Synod in the uth, held in Atlantic City, it was decided that actual merging will take place in New York the evening of the second Thursday in No- mber. The selection of the place lay between tsburgh and New York City.

—St. Matthew's Lutheran Congregation, ooklyn, N. Y., Dr. G. B. Young, pastor, cele- ated its fifty-ninth anniversary May 24, 1918. making recent improvements a debt of $2,500 s incurred but the whole amount has been id.

**LTIMORE**

—Frederick P. Stieff, the piano manufacturer Baltimore, made bequests of $1,000 each to deaconess board of the General Synod (of ich he had been treasurer), to First Church Baltimore to maintain the library, to Home Incurables, and the Home for Aged, Wash- ton, D. C.

**IN CITIES**

—Rev. L. W. Boe, of Minneapolis, Minn., was ted president of St. Olaf College, Northfield, nn.

—Rev. L. Franklin Gruber, D.D., has issued ery attractive little brochure which is a re- nt of his article published in the paper of the bliographical Society of America on "The ttenberg Originals of the Luther Bibles."

—The United Lutheran Synod is the name pted at the recent convention at Fargo, Dak., to take the place of "The Norwegian heran Church of America." The name was pted after considerable discussion.

—The Norwegian Lutheran Church has ap- nted a committee, consisting of the Revs. H. J. Stub, Dr. J. N. Kildahl and C. J. tvalt, to enter on negotiations with similar mmittees from the Augustana Synod, United ish Lutheran Church, the Icelandic Synod the Suomi Synod, with a view of a federa- n of these bodies.

**SCELLANY**

—Prof. Gilbert P. Voigt has resigned his fessorship in Newberry College in order to r war work in connection with the Y. M. A. He is attending the special training ol at Blue Ridge, N. C. Newberry College secured Dr. George B. Hussey to fill the ir of modern languages left vacant by the gnation of Prof. G. P. Voigt. Prof. James C. Kinard will fill the chair of chemistry and physics, and Prof. Clinton Ward Riser has been secured for the department of mathematics.

—Collegiate Institute, Mt. Pleasant, N. C.—Announcement has just been made by Prof. G. F. McAllister, principal of the Collegiate Institute, of the selection of Capt. J. E. Schenck, Jr., as the representative from the faculty to go to Plattsburg for military training during the summer. Mr. Schenck will report at Plattsburg immediately and return for the open- ing of the institute, September 11. This detail is in conformity to a new system inaugurated by the Secretary of War to provide training as- sistant instructors in college and schools having a military department. Representatives from the student-body may go to Plattsburg later.

—A special committee consisting of Dr. H. G. Stub, Rev. H. C. Holm and Prof. L. W. Boe, was elected at the Fargo convention of the Norwegian Lutheran Church of America to con- fer with Governor Harding, of Iowa, on a pos- sible adjustment of the language question in Iowa. The committee conferred with the Gov- ernor and conditions were agreed upon by which the hardships of those who are unable to under- stand the English language will be reduced as far as possible.

—Col. Alfred W. Bjornstad, who is among those nominated by President Wilson for pro- motion to the grade of brigadier general, is a former student of St. Olaf College, Northfield, Minn. Only recently he was made chief of staff to General Pershing, which capacity he now fills with the American expeditionary forces.

—Successful summer schools and Bible school institutes for pastors, teachers and church work- ers have been conducted at various places. At a number of these assemblies Mr. Harry Hodges, General Secretary of the Luther League of America, has been present and conducted the in- struction pertaining to young people's work.

—At the fifty-ninth annual convention of the Augustana Synod one of the most interesting features of the sessions was the dedication of a synodical service flag, which indicates 10,810 of the sons of the Augustana Synod are now in service. The presentation of the flag was made by Rev. C. A. Norrbom, of Des Moines, Iowa. It was accepted for the synod by Rev. G. A. Brandelle, of Denver, Col., vice-president of the Augustana Synod, and was dedicated by the officers of Synod, presidents of conferences and college presidents.

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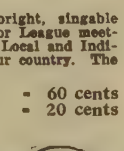

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Sec., BERTHA BRAGSTAD, Canton.
Treas., LYDIA MARVICK, Disseton.

LUTHER LEAGUE OF MINNESOTA—
Pres., Rev. C. J. ROCKEY, 402 Irving Ave. N., Minneapolis.
Sec., Miss MABLE SANDER, Lindstrom.
Treas., EDGAR ELFSTRAUT, Lindstrom.

LUTHER LEAGUE OF CONNECTICUT—
Pres., OTTO REISCH, 186 Summit St., Plantsville.
Sec., CLARA A. SUCHER, 186 Gilbert Ave., New Haven.
Treas., EMIL FROBEL, Meriden.

LUTHER LEAGUE OF OREGON-WASHINGTON—
Pres., W. S. T. DERR, Vancouver, Wash.
Sec., ELSA WEISSMILLER, 916 N. 49th St., Seattle.
Treas., ESTHER LARSON, 361 31st St., Astoria, Ore.

LUTHER LEAGUE OF NEBRASKA—
Pres., Rev. K. DE FREESE, Hooper.
Sec., BERTHA ELSASSER, 3002 S. 23d St., Omaha.
Treas., EDNA SNELL, 6303 Binney St., Omaha.

LUTHER LEAGUE OF KANSAS—
Pres., EVAN W. TONSING, 500½ Commercial St., Atchison.
Sec., NETTIE ANDERSON, Emporia.
Treas., ROBERT ALBACH, 618 W. 4th St., Lawrence.

LUTHER LEAGUE OF MICHIGAN—
Pres., A. E. BURKE, Kalamazoo.
Sec., RAY SENUSKY, Detroit.
Treas., Mr. BRULAND, Detroit.

LUTHER LEAGUE OF CANADA—
Pres., E. B. WESTCOTT, Trinity, Hamilton.
Sec., ADELINE OTTERBEIN, 417 Wilson St., Hamilton.
Treas., BRUNEAU KNAUFF, Waterloo, Ont.

#### District Leagues in States Not Organized

DISTRICT OF COLUMBIA LUTHER LEAGUE—
Pres., H. CAEMMERER, 925 "L" St., N. W.
Sec., Miss ELEANOR LANG, 3262 "N" St., N. W.
Treas., Miss ROSE BRIGHT, 1505 Decatur St., N. W.

LUTHER LEAGUE OF CENTRAL CALIFORNIA—
Pres., CHAS. L. TRABERT, 2736 Elmwood Ave., Berkeley.
Sec., DOROTHY ROEHL, 583 34th St., Oakland.
Treas., MYRON HESTORFF, 337 Salina St., Salinas.

LUTHER LEAGUE OF BALTIMORE—
Pres., CARL M. DISTLER, Esq., 2905 N. Calvert St.
Sec., MARIE E. BERGER, 21 E. Barney, Baltimore.
Treas., HELEN STEGMAN, Baltimore.

LUTHER LEAGUE OF THE PROVINCE OF NOVA SCOTIA—
Pres., Mr. JESSEN HIRTLE, Dartmouth, Halifax.
Sec., Miss IDA WENTZEL, Bridgewater.
Treas., Miss GLADYS CONRAD, Bridgewater.

LUTHER LEAGUE OF WHEELING AND VICINITY—
Pres., Mr. JOHN METZGER, Martins Ferry, Ohio.
Sec., Miss IRMA VAAS, Wheeling, W. Va.
Treas., Miss MARIAN SEYLER, Marietta, Ohio.

BUFFALO

—The third quarterly meeting was held at Concordia Church, Buffalo, on Wednesday evening, July 17. The attendance was fairly good. Miss Florence Stern, Miss Alice Albing, Mrs. L. A. Wilks, delegates to the State convention at Brooklyn, presented their reports.

Two new committees were created, a devotional committee with Miss Florence Stern as chairman, and a literature committee with Louis A. Wilks as chairman. The devotional committee will visit every League in the district and induce them to have devotional meetings. The literature committee will secure speakers for every meeting. The fourth quarterly meeting will be held at St. Peter's Church, North Tonawanda, October 16.

—Grace Luther League, North Tonawanda, gave a shower to Miss Loretta Strassel, who was married to Mr. Clarence Diedrick on Wednesday, June 19.

MOHAWK VALLEY

—Rev. Francis R. Hoffman, of St. Paul's Church, Utica, N. Y., on Sunday, July 28, observed the thirtieth anniversary of his ordination. The congregation at the July meeting granted the pastor a substantial increase in salary. Thirty-six young men of the congregation are in the service of the country, and many of them in France, among them the pastor's son.

## NEW JERSEY

—Mr. Henry W. Fiedler, president of the Luther League of New Jersey, spoke on "The League Relation in the War" at a recent rousing patriotic rally of the Northern District. The annual convention of the Luther League of New Jersey will be held on October 12, 1918. The president has sent out a very timely letter to the Leaguers of the State. In it he says, "Co-operation spells success." This is a recognized Luther League principle.

## PENNSYLVANIA

—Camp Artman was the name of the successful summer camp for boys conducted by Rev. Arthur T. Michler, at Sellersville, during the month of July.

YORK DISTRICT

—The York District League has sent out a capital circular letter from which we quote the following: "The Inner Mission committee is to hold services at the various public institutions in York and York County. The entertainment and social committee will be the clearing house for local societies to aid them in furnishing entertaining programs for their socials. The extension committee reports twelve special meetings, one musical, and forty-five societies visited by 195 members of their bureau."

—The York County makes the following report for their Luther League banner campaign:

| Name of League. | April, Per Cent. | May, Per Cent. | June, Per Cent. |
|---|---|---|---|
| St. Matthew's, York | 62 | 49 | .. |
| Christ, York | 57¾ | 42 | .. |
| St. Luke's, York | 73¾ | 65 | 82 4/5 |
| Trinity, York | 51 | .. | .. |
| Union, York | 70 | 66¾ | 58 3/5 |
| St. Peter's, North York | 51¾ | 38⅜ | 31 |
| Christ, Dallastown | 64 | 66 | 43 3/5 |
| Trinity, Wrightsville | 65 | 55 | .. |
| Zion, Glen Rock | 70 | 41 | .. |
| St. John's, Mt. Wolf | 82 | 73¾ | 58 |
| Grace, Red Lion | 72 | 71 | .. |
| St. John's, New Freedom | 70½ | 67½ | .. |
| St. Paul's, Spring Grove | 85 | 60 | .. |
| Messiah, York | 58½ | 51¾ | .. |
| Christ, Spry | 66 | 58 | .. |
| St. Luke's, Felton | 71 | .. | .. |
| Juniors— | | | |
| Grace, Red Lion | 62 | .. | .. |
| St. Peter's, North York | 57½ | .. | .. |
| Union, York | 63½ | .. | .. |

WILKES-BARRE

—The Luther League of the First German-English Evangelical Lutheran Church has presented an American flag to the congregation. The flag was presented by Mr. H. Roth, president of the League, and accepted by Mr. J. Ahlbrandt, treasurer of the congregation. The League is very active and at present is supporting a native student in Africa.

## DISTRICT OF COLUMBIA

—Lutheran day and reunion of the Lutheran churches of Washington and Baltimore was held under the auspices of the Luther League Central of each city at Chesapeake Beach, Md., Wednesday, July 10. For several weeks careful preparation had been made for the day and it proved to be a very enjoyable time for all. There were fully 2,500 in attendance. Several excursion trains took the members from Washington out in the morning, arriving there about noon, and the excursion from Baltimore arrived by Steamer Dreamland at 2 o'clock. About an hour later, the orchestra having played several musical selections, a program suitable for the occasion was rendered, Rev. Henry Anstadt, D.D., of Luther Place Memorial Church, presiding. The speaker for the day was the Rev. J. H. Harms, D.D., of Holy Communion Church, Philadelphia, and until the past year president of the Lutheran College at Newberry, S. C. Dr. Harms gave a very inspiring address on "The Call of Our Times."

Events of great interest, especially to Lutherans in this part of our country, were announced: The national convention of the Luther League of America, in Buffalo, August 27-29, and the convention for the merger on the second Thursday in November, 1918.

The excursion this year has, according to statements from the railroad officials, won for our Lutheran Church in this locality recognition to the extent of justifying the company in setting aside one of its best days of the season for a Lutheran day at Chesapeake Beach, as a result of which we shall henceforth be classed with other large organizations and may look forward to the day as a big event.

## OHIO

—A special service was recently held in St.

MÖLLER PIPE ORGANS

a twenty-four hundred churches. The highest grade instruments. Satisfaction guaranteed. Catalogs, specifications and estimates on request.

M. P. MÖLLER, Hagerstown, Maryland

Paul's Church, Roseville, on Sunday, and an honor roll and service flag were presented by the Luther League. The honor roll bore the names of seven young men.

### INDIANA

—Mr. Oliver C. C. Fetta, president of the Indiana Luther League, has appointed Ruby C. Leslie, of Camden, subscription clerk, to secure subscriptions and form clubs for the LUTHER LEAGUE REVIEW. Miss Leslie is chairman of the literature committee of the Indiana State Luther League.

—The Fort Wayne District has as its aim for the coming year the organization of a Junior League in every League in the district.

### CALIFORNIA

—Rev. E. A. Trabert, a member of the executive committee of the Luther League of America, has accepted the call to St. Michael's Church, Berkeley, Cal. Mr. Trabert was for twelve years a member of the Slav and Hungarian Mission Board and for the last five years its secretary. Because of his removal to California he has resigned from this position, and severed his connection with that board.

### ILLINOIS

—The Illinois State convention will be held in Trinity Lutheran Church, Ottawa, on September 27, 28 and 29. Ottawa has one of the few aqueducts in America. An excursion to Starved Rock, about a half hour's trolley ride from Ottawa, is planned.

—Mr. C. T. A. Anderson, president of the Luther League of America, Chicago, has arranged for a rail and lake trip for the Chicago delegation to the convention of the Luther League of America, at Buffalo.

—Mr. Elmer A. F. Kuntz, president at one time of the Chicago District League and an active worker in the League in Illinois, has been promoted to the rank of corporal in the Marine Corps, in the examination in competition with fourteen others.

—The June delegates' meeting of the Chicago district was held in Mount Zion's Church with nineteen Leagues represented. About 110 delegates and visitors were in attendance. Mr. Harry Hodges gave a very excellent talk on "Has the Church Failed."

### NEBRASKA

—Rev. Luther M. Kuhns, editor of the LUTHER LEAGUE REVIEW, was the speaker at the county celebration of the Home Guards of Burt County, at Lyons, Neb.

—July 30, under the auspices of the Luther League of Grace Church, Omaha, Rev. C. N. Swihart, D.D., pastor, the Luther Leagues of Grace, St. Luke's, Kountze Memorial, St. Mark's and Benson churches, held a union picnic in Miller Park, Omaha.

# General Secretary's Letter

DEAR FRIENDS:

I am still on the wing. When I said goodby to you in my last letter, I was attending the convention of the North Jersey District League in Elizabeth. This district is composed of a goodly number of active and enthusiastic young people who will doubtless be greatly helped in their work when the Merger becomes a fact and a Synod of New Jersey is formed. Lutheranism in New Jersey has been greatly hampered by the congregations in that State being appendages to New York and Pennsylvania Synods. A New Jersey Synod would give them a standing and an incentive for work which they do not now have.

My next journey was to South Carolina. Not the best time of the year to visit the sunny South, which was sunny in every sense of the word. But the trip was not a pleasure trip, although it proved to be most pleasant.

It was my pleasure to visit the seminary and the publication house of the United Synod at Columbia. Also the editorial sanctum of the *Visitor*, where Dr. Horine reigns supreme.

The object of this southern journey was to conduct a daily period on Young People's Work at the Summer School for Church Workers at Newberry College. My reception was warm from every standpoint.

I enjoyed a very pleasant visit in the home of the Hon. George B. Cromer, LL. D., whom our Leaguers will remember for his stirring address at the second evening session of our last Buffalo convention.

I am hoping that as a result of my visit the Young People's Federation of South Carolina will unite with the Luther League of America as a State League.

I left South Carolina and its heat and journeyed to Marion College at Marion, Va., to conduct similar conferences at the Summer School for Church Workers held there.

From Marion I journeyed to Rural Retreat, which is 2,700 feet above the sea level. The church stands upon the highest point in the town, commanding a view of many miles in every direction. As I stepped from the train and gazed aloft at the church standing out against the sky line, I could but recall the words of the Psalmist: "I will lift up mine eyes unto the hills from whence cometh my help."

The object of the visit to Rural Retreat was to visit the convention of the Women's Missionary Society of the Southwest Virginia Synod. I was privileged to address the convention on the value of a Luther League. There are several Young Peoples' Missionary Societies in Virginia whom we hope to affiliate with the Luther League.

(*Continued on page* 30.)

# Luther League Topics

Nineteenth Sunday
after Trinity. October 6. 1918.

## CITIES AS CHURCH CENTERS
### (Home Missionary)

Acts 1:6-8.

DAILY BIBLE READINGS.

Monday—Morning, I Jno. 1:1-10; Evening, Neh. 1:1-11.

Tuesday—Morning, I Jno. 2:1-17; Evening, Neh. 2:1-20.

Wednesday—Morning, I Jno. 5:1-3; Evening, Neh. 4:1-23.

Thursday—Morning, I Jno. 5:10-21; Evening, Neh. 8:1-18.

Friday—Morning, II Jno. 1-13; Evening, Neh. 9:1-38.

Saturday—Morning, III Jno. 1-14; Evening, Zech. 8:1-23.

HINTS FOR LEADERS.

Hymn. Psalm 122 (read responsively). Gloria Patri.

Prayer by the Pastor. Scripture Lesson, Acts 1: 6-8 (read by the leader).

Hymn.

Appoint six members to tell the story of the Daily Bible Readings. Hymn.

Résumé of topic as presented in LUTHER LEAGUE REVIEW and *Topics*, followed by a selection by a quartet.

Short talk by the President of the Brotherhood.

Remarks by Pastor.

Offering. Offertory. Announcements.

Hymn. Collect—"For the Church." Lord's Prayer and Benediction.

Hymns suggested: 204, 205, 206, 213, 210.

(Topic reviewed by Rev. Ambrose Herring, Superintendent of the Inner Mission Society, Pittsburgh.)

*The Past.* The apostolic Church was first planted in cities. Saint Paul in his missionary tours journeyed from city to city. Not simply the smaller towns, but the biggest trade centers and capitals of the world. He went into the very centers of heathenism and pagan culture to plant the Church of Christ. He succeeded, too. When Jesus sent forth the disciples He said, "beginning at Jerusalem." They were to begin at headquarters and carry the message to the uttermost parts. Throughout the Bible the Church in the city is before us.

*The Present.* Today the city occupies a unique place in civilization. Industry, trade, progress, intellectual development and art center around the city. Judging the immediate future by the present, and the past, the modern city is destined to continue to grow.

The question for us to settle is—shall the modern city be a Church center? Shall its influence be toward righteousness or corruption? When Rome began to go down, decay began in its cities. What shall we do with our modern cities? Right here let it be noted that the devil is concentrating upon the city. If we are going to make the city a dominant Church center, our efforts must be intelligent, timely, and forcible.

Nor have we any choice left in this matter. It is a fact that the city has come to be the very center and core of our modern civilization. As the city goes, so goes civilization. In the city will be fought the last and bitterest fight against sin before the kingdoms of the world become the kingdoms of our Lord. So we may truly say, if the cities become Church centers, the age will be saved; if they become Sodoms for sin, modern civilization is doomed.

*How Can the City Be Made More of a Church Center?*

Of course, we can answer briefly by saying: Through Church extension, or home mission and inner missions. But this is not sufficient. The evangelical and evangelistic Gospel must be vigorously preached in season and out. Nothing else except the Word of God can make the city a Church center.

(2) How is this Gospel to be proclaimed? From the pulpit, of course. But also from the pew. The true Church is a body of believers. These believers work for the Kingdom through an organized congregation. There must be more parish activity than we have had in the past. Christian believers and Luther Leaguers going out into the homes of the community to do good and show forth their faith by their works. Too often Churches have waited for the support of the neighborhood. The time has come in the city when the effective Church must serve its community.

(3) According to my judgment, we Lutherans have fallen down too often in the matter of providing an adequate and farsighted city-wide program of extension and construction. Too often we have worked in a provincial and synodical manner and not conserved our resources. If this continues the other denominations will have to do our work if the city is ever to be made a Church center.

In inner missions is organized a comprehensive city-wide inner mission ministry which helps the overburdened downtown parish, builds up missions and settlements in neglected congested sections, and ministers to those not reached by the churches. This latter work is done through hospital and institutional visitation, court and prison work, open air, shop and store evan-

The Luther League Topics, complete lessons (of which the above are outlines and review) in 32-page pamphlet covering three months can be supplied at rates given on page 22 by LUTHER LEAGUE REVIEW, 318-326 West 39th Street, New York City.

gelism, rescue work, student and hospice work, employment bureau, vacation Bible schools and fresh air work.

(4) Inter-Church Work. For us Lutherans, especially, this is new work. All the churches co-operating can undertake work which a single denomination never could carry through. For example, an inter-church federation can get newspaper publicity which no single communion could secure. Inter-church work has a great future, and the Lutheran Church has a great place in it. Three years' experience on an inter-church board and on several committees makes me proud of my Lutheranism. Other denominations have respect for our well grounded faith and sober judgment.

To make the city a Church center we must not put our Lutheran light under a synodical bushel. Let us set it out upon an inter-synodical candlestick in the midst of the other denominations. Thus by serving each parish effectively and by planning wisely to minister to the city as a whole, can we do our duty.

(5) Finally, it is not so much alone what is being preached, as what is being lived, that counts. The city is a social organism. As Christians we must rise to new duties. There must be a new patriotism for the Kingdom of God. Corrupt politics must be cleaned up by men inspired through the pulpit. As Dr. Strong put it: "The bad citizenship of good men" is a great evil. Most of us can shout for the flag and make July 4th noises, but how many of us are living for our communities? A city filled with crime, vice, corruption and graft can never become a center for Christianity or the Church. What is your church doing in a special way to make your city or town a better, a cleaner, and a holier community?

References: "The Challenge of the City," by Josiah Strong. Similar books are now being published for St. Louis, Pittsburgh, Cleveland, Cincinnati, Chicago, Boston, Baltimore, and San Francisco. "Christianity's Storm Center," by Chas. Stelzle. "The Leaven in a Great City," by Lillian Betts. "The Burden of the City," by Miss Isabelle Horton. "The Redemption of the City," by C. R. Sears. "The Shame of the Cities," by Lincoln Steffens. "The Church's Opportunity in the City," by W. S. Rainsford. Write the different Inner Mission societies for literature.

*Bible References.*

Ex. 1:11; II Chron. 8:4-6; Isa. 23:11; Ezek. 27:3; I Tim. 3:15; Isa. 27:3; II Cor. 8:1; Ps. 51:18, 122:6, 46:125; Eph. 3:21; Acts 20:28; Col. 3:16; Rev. 1:4, 11, 20, 2:7, 11, 17, 29; 3:6, 13, 22.

It is poor policy to keep Lutheran professors on a starvation wage or drive them to other faculties.

Twentieth Sunday after Trinity. October 13, 1918.

## DEFENDING THE TRUTH

### (Historical—Luther Before Cajetan, October 12-14, 1518, 400th Anniversary)

Jno. 5:32-35.

DAILY BIBLE READINGS.

Monday—Morning, Mark 4:1-41; Evening, Isa. 42:1-13.

Tuesday—Morning, Luke 13:18-35; Evening, Isa. 41:1-20.

Wednesday—Morning, Matt. 13:31-58; Evening, Hab. 2:1-4.

Thursday—Morning, Matt. 16:13-20; Evening, Isa. 63:7-19.

Friday—Morning, II Cor. 3:10; 4:18; Evening, Isa. 64:1-12.

Saturday—Morning, I Cor. 5:1-21; Evening, Isa. 5:1-7.

HINTS FOR LEADERS.

Singing No. 142. Theme, "The Open Bible."

Leader, or some member of the League, draw on paper or blackboard a large book, above which have written the sentence "Search the Scriptures."

Hymn No. 166. Repeat Ten Commandments and Prayer by Leader.

Paper or Talk on the subject, "From 1517 to 1917," by Pastor.

Topic read by member.

Singing No. 169.

Brief explanation of the Ninety-five Theses by Leader or an appointed member.

Solo No. 153 in Luther League Hymnal.

Collect, and Lord's Prayer.

(Topic reviewed by Rev. Prof. J. F. Krueger, Ph. D., Western Theological Seminary, Midland College.)

The ninety-five theses of Luther spread rapidly, "as if angels had been messengers." Sneeringly the Pope declared that they had been composed by a drunken German. When he began to realize that the theses had awakened all Germany, that a fire had been kindled which could not be quenched by contempt, that people refused to buy indulgences, he determined to destroy the heretic.

*Citation to Rome.* Luther received the command to appear in Rome within sixty days. To induce the German princes to force Luther to comply with this demand of the Pope, Cardinal Cajetan had been sent to Germany even before this time. This man was the tool of the Pope. He assured the German Emperor of the gracious disposition of the Pope toward him, and requested that Luther be sent to Rome. However, the Elector of Saxony, Frederick the Wise, insisted that Luther be heard on German territory.

*Luther Before Cajetan.* As a result Luther was cited to appear at the city of Augsburg. With this request Luther complied. On his way many of his friends warned him. He was told that he would be burned at the stake, but with a touch of humor he replied that it would not be so bad to be burned by nettles, but that it would be too hot to be burned by fire. To others he said: "In Augsburg also, even in the midst of

his enemies, Christ rules. Let Christ live, and Martinus die."

For three days Luther waited in Augsburg for the safe conduct of the Emperor. Finally, on October 12 he appeared before the papal legate. Humbly he kneeled down before him, assuring him that he would willingly listen to instruction. When, however, Cajetan informed him that he did not intend to dispute with him; that he merely expected him to recant his errors, Luther demanded that he be informed of his errors. Cajetan at once selected two points from Luther's theses on indulgences (1) that the merits of Christ are the true treasures of the Church, (2) that the blessings of the sacrament are dependent upon the faith of the individual. Firmly Luther defended the truth of his assertions. But while Luther constantly referred to the Scriptures, Cajetan upheld his views by references to the writings of the great teachers of the Church, threatening Luther: "You will have to recant today whether you wish to or not; otherwise, on account of these points, I shall condemn all your teachings." As the discussion brought no results, Luther requested that he be given permission to meditate on this affair.

Again on the following day he appeared before Cajetan. He merely stated on this occasion that he was willing to acknowledge that he might be in error, but that he would not be willing to recant until he had been convinced of his mistake. Finally he offered to present his views to the papal legate in writing. This request was granted.

On the 14th of October Luther placed his written statement into the hands of Cajetan. Firmly he holds to his views. In a letter he describes his interview with the legate in the following words: "Cajetan would neither allow me to answer him in public nor would he dispute with me privately. The one thing which he repeated over and over was, Recant. Admit your error; the Pope wishes it so, and not otherwise; you must, willy nilly."

In vain Cajetan endeavored to induce some of Luther's friends to persuade him to recant. With one accord they told him that this was his affair, until the legate disgustedly exclaimed: "I will no longer dispute with this beast, for he has deep eyes and wonderful speculations in his head."

Luther had won the battle. From now on neither Pope nor emperor could stop the mighty movement. And thus the meeting of Luther and Cajetan became the forerunner of the epoch making event when Luther appeared before the emperor at the Diet of Worms.

*Bible References.*

Zech. 8:19; I Cor. 13:6; Zech. 8:16; Eph. 4:25; Prov. 3:3; Ps. 51:6; II Cor. 12:6; II Cor. 6:7; Ps. 89:49; Ps. 71:22; 138:2.

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Twenty-first Sunday after Trinity. October 20, 1918.

## KNOWING THE TRUTH

### (Biblical)

Ps. 119:105; Romans 15:4.

DAILY BIBLE READINGS.

Monday—Morning, Eph. 1:1-23; Evening, Micah 6:1-9.

Tuesday—Morning, Eph. 2:1-22; Evening, Isa. 58:1-14.

Wednesday—Morning, Eph. 4:7-21; Evening, Isa. 59:1-21.

Thursday—Morning, Eph. 4:29-32; Evening, Jer. 31:1-22.

Friday—Morning, Eph. 5:10-14; Evening, Jer. 31:23-40.

Saturday—Morning, Eph. 5:22-33; Evening, Isa. 48:1-22.

HINTS FOR LEADERS.

Plan the meeting well.

Open with a song service. Select a number of familiar hymns.

Read responsively Psalm 46.

Have introductory remarks by the Leader.

Provide for violin solo, if possible.

Have several members give summary of discussion in both the REVIEW and the *Topics*.

Close with the order of service given in the *Luther League Topics*.

*Meditation.*

God's guiding hand and his mercies in our daily life are reasons for gratitude and thanksgiving. The Bible is his message to us. It tells us how to live; it inspires our faith. Christ affords us an example of the advantage of knowing God's Word. He is an example of the comfort, the patience and wisdom derived from a knowledge of Scripture. The wise man says, "For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life." Our Scripture points out the profitableness of the divine Word in teaching, convicting, correcting and training. It is profitable for both faith and piety.

*The Main Aim of Scripture.*

In "Bible Teachings," Dr. Stump has this to say: "The Bible was written for our learning, that we through patience and comfort of the Scriptures might have hope. It is meant to be a lamp unto our feet and a light unto our path, to lead us through the darkness of this world to our home in Heaven. It contains all that we need to know of God in this world, and all that is necessary to lead us to repentance, to faith, and to a right Christian life. Its center and core is Christ, in whom lies our only but sure hope of salvation. It is an unerring guide to truth. It is the final and ab-

solute authority in matters of religion. Before it, all human authority, however great, must bow and give way. Any one who adds to or subtracts from its teachings shall be stricken from God's book of life. It is the only revelation which God will give to men. If its testimony is not accepted, God will not send any one back from the dead to assure men of its truth. We must take heed, therefore, to what it says. If we fail to do so, we shall be lost."

1. Truth is always and everywhere the same. Manton tells us that in all ages truth is always the same. He says that truth is not like an almanac to be changed every year or calculated peculiarly for one meridian.

2. The human mind craves the truth. Fontenelle says that the mind has its wants as numerous as those of the body. It longs for knowledge. Everything that can be known is necessary to it; and nothing proves more clearly that truth is its Polestar, nothing perhaps reflects more glory upon it than the charm which it feels, and sometimes in spite of itself in the driest and most thorny investigations of algebra. Nevertheless truth is difficult to fix in the mind. So we are told that when Daguerre was working upon his sun-pictures, his greatest difficulty was to fix them. The light would imprint his image, but as soon as the tablet was taken from the camera the image vanished. At last he discovered a chemical solution which would fix the image and give him a permanent picture. So the truth is hard to fix in man's heart.

The Bible does not undertake to teach science, it is the great religious text book. We must regard it from the religious and not from the scientific standpoint. The writers of the Bible were given by the Holy Spirit a wonderful knowledge of religion. On religious subjects their knowledge was the greatest. The more the secrets of nature; the more the great facts of history are brought to light, the more they prove the truth of the Bible teachings and narratives.

Andrew Tooke gives us this description of truth: "Truth, the mother of Virtue, is painted in garments as white as snow. Her looks are serene, pleasant, courteous, cheerful, and yet modest: she is the pledge of all honesty, the bulwark of honor, the light and joy of human society. She is commonly accounted the daughter of Time or Saturn, because Truth is discovered in the course of time; but Democritus feigns that she lies hid in the bottom of a well." To obtain the knowledge of the truth no book equals the Bible. In the Sunday school, in the catechetical class, in the Luther League it is the book of books to be studied.

*Bible References.*

II Cor. 6:7; II Tim. 2:15; Deut. 32:4; Ps. 19:9; Isa. 25:1, 65:16; Mic. 7:20; Rev. 15:3; Rom. 2:8; Gal. 3:1; Eph. 6:14; II Thes. 2:10.

Twenty-second Sunday after Trinity. October 27, 1918.

## THE CONFESSIONAL SERVICE

I Cor. 11:28, 29.

DAILY BIBLE READINGS.

Monday—Morning, Matt. 18:1-22; Evening, Micah 4:9; 5:1.
Tuesday—Morning, Mark 9:33-50; Evening, Isa 49:14-21.
Wednesday—Morning, Luke 17:20-37; Evening, Isa. 2:10-21.
Thursday—Morning, Rom. 8:24-39; Evening, Isa. 63:1-6.
Friday—Morning, Mark 12:1-12; Evening, Joel 2:1-11.
Saturday—Morning, Matt. 25:14-30; Evening, Joel 2:12-27.

HINTS FOR LEADERS.

Open meeting with Silent Prayer, the organist playing softly "Nearer, My God, to Thee."
Followed by the Lord's Prayer.
Use the Gloria Patri.
Read responsively Psalm 51.
Have read Article 25, Part 2, of Augsburg Confession.
Have some one give "The Lutheran View of Confession" from Appendix of the Catechism.
A reading from Ch. 16 in "The Way of Salvaiton," by Gerberding.
Sentence Prayers.
A summary of the Topic in the REVIEW, by the Leader.

I, that am all defiled by sin,
A rebel to my God;
I, that have crucified His Son
And trampled on His blood!
What strange, sustaining Grace is this,
That such a soul has room;
My Saviour takes me by the hand
And kindly bids me come.

Suggested Solo: "My Father's Hand."
Suggested Hymns: 159, 161, 165, 194.

(Topic reviewed by Rev. Charles MacLaughlin, D.D.)

In our Church the Confessional Service is arranged in accordance with the admonition of St. Paul, "But let a man examine himself, and so let him eat of that bread and drink of that cup." (I Cor. 11:28.) For, St. Paul further makes it plain, that no one unworthy should come to the Lord's Supper. It should be understood that this worthiness is by no means a sinless perfection, but a full recognition and confession of sinful imperfection; a true sorrow for sins committed; a sincere trust in the merits of a sinless Christ and Saviour; and an intelligent understanding of the gracious privilege offered in the Holy Sacrament.

While in many of our English churches in America Private Confession is not practised, yet it has not been altogether abandoned. And, as Dr. Gerberding has said,

"It is an open question whether we have not lost by giving up this old Lutheran custom." It will be necessary, however, in this treatment, to confine ourselves to a consideration of "The Order for Public Confession and Absolution." Most usually, there should be a special service, on a day or evening preceding the time appointed for the administering of the Sacrament. The order of Vespers will furnish the proper setting for this "Preparatory Service," the sermon or address coming at the proper place. What a splendid opportunity, in such a sermon, to clearly explain the Scriptural requirements for worthy partaking of the Lord's Supper, the necessity of true and penitent confession of sins, and the rich promises of God concerning forgiveness. Where such a sermon is delivered, the "Exhortation" which is the introduction to the Order of Confession, may be omitted. This order consists of the Exhortation, the Psalm, the Interrogation, the Confessional Prayer, the Absolution, the Lord's Prayer and the Conclusion.

*The Exhortation.*

In the introduction to this exhortation we find the pastor saying: "It behooveth you." It is the proper thing to do, to diligently consider, by searching the Scriptures, "what manner of persons they be whom God absolveth, and who receive the Sacrament unto their salvation." This exhortation differing only in detail in various orders considers and calls to the attention of the Confessor:

(1) The Sinfulness of the heart, which brings the just desert of God's wrath and condemnation;

(2) The Need of True Repentance and Desire for God's forgiveness;

(3) That God will forgive the sins of the repentant, through the merits of Jesus Christ;

(4) The Requirement to "walk in the newness of life," shunning more and more what is contrary to the will of God, and seeking more to do His pleasure, patiently bearing the trials and cross after the pattern of the Lord Jesus.

*The Psalm.*

Usually in all our Lutheran Orders, the Fifty-first Psalm follows the Exhortation, and where the Exhortation is omitted, the Psalm is the beginning of the Confessional Order. This is the greatest of the Penitential Psalms. It is fitting for the congregation to unite in the responsive reading of this Psalm and make the formal confession in the exact words of Holy Scripture.

*The Interrogation.*

The rubrics now direct that the pastor shall put questions to the congregation, that the answers shall be distinct and audible. These questions follow the line of thought and pretty much in the same order as found in the Exhortation.

*The Confessional Prayer.*

The congregation having been directed to kneel, they all are asked to audibly join in a remarkable prayer, a pure talking to God in confessional and penitential attitude, endeavoring to catalogue the sins of thought, word and deed, with a brief petition for mercy, pardon and help.

*The Absolution.*

While the congregation is kneeling, the pastor now declares the absolution. As a minister of Jesus Christ, with the authority given by Him, he pronounces to the truly penitent, full and free pardon, in the name of the Triune God; nor has the pastor performed his whole duty until he has declared the inevitable consequences of persistent resisting the grace of God.

*Conclusion.*

The Confessional Service may conclude with the Lord's Prayer, the Collect for Peace and its proper Versicle, and the Benediction.

*Bible References.*

I Cor. 11:28, 29; Eph. 2:10; I Cor. 2:9; II Cor. 7:10-11; Gal. 5:16-22; Jno. 15:18; I Jno. 2:15; John 8:14; I Pet. 5:8; II Tim. 2:26; Eph. 6:11-16.

## GENERAL SECRETARY'S LETTER

(*Continued from page* 25.)

From here the journey led to Washington, where Sunday was spent with some of our good Luther Leaguers in their summer home and divine service attended in Zion Church, of which Rev. Richard Schmidt is the indefatigable pastor.

I then journeyed to Gettysburg to attend the Summer Assembly for Church Workers held at the seminary.

From here I went to Menges Mills to consult with the President of the Pennsylvania League relative to the recent convention at Greensburg, which I was unable to attend owing to a conflict of dates.

I am now back in Philadelphia preparing for the Buffalo convention, which will be in session when this letter reaches you. If you were unable to go to Buffalo will you not in your home pray daily for its success and blessing?

Cordially yours,
HARRY HODGES,
General Secretary.

# Intermediate and Junior Topics

OCTOBER 6.

*"Cities as Church Centers."*

By David A. Davy.

*Scripture Lesson*—Acts 1:6-8.

*In General*—Jesus recognized the city to be a strategic center. So Jesus directs His disciples to witness for Him first of all in Jerusalem. Then from that center of influence they were to carry the good news of salvation, full and free, to all lands and peoples.

*Point of Contact*—Most of you Intermediates either live in towns and cities or attend churches in these centers of population. You have been baptized in town and city churches. You are being confirmed in these same churches. There you find your boy and girl friends. How much you owe to the church in town and city and country. How much you can and should do to make your churches stronger to witness for Jesus.

*Thoughts*—Some one has said that God made the country and man made the town.

Wherever people are, there is need for the church, in country and in town.

There are boys and girls in the country and in town. Often those in the country wish they were in town, and those in town long for the country. But the large proportion of the people are living in towns and cities. Hence the cities become church centers.

Jesus loved the country and spent much time out in the open country, by the lakeside and on mountain tops. But His life was closely linked up with the town. He was born in Bethlehem, lived twenty-eight years in Nazareth. For about two years He had His headquarters at Capernaum. In Jerusalem He taught and wrought miracles, was tried, cruelly condemned, and was crucified just outside the city walls.

He loved Jerusalem and foreseeing its doom wept over the city.

Wherever He was we find Him faithful in His church relations.

He was regularly in the synagogue on the Sabbath day. He studied and knew His Bible. He did what He could to help others to know His Father. At last He made possible the church of today by His sufferings on Calvary and His resurrection.

*Questions.*

Is your church the center of influence it might be?

What are you doing to make your church influential for Christ?

Are you bringing boys and girls from the outside into the Bible school and the confirmation class?

OCTOBER 13.

*Defending the Truth." Luther Before Cajetan, October 12-14, 1518—400th Aniversary Topic.*

By David A. Davy.

*Scripture Lesson*—John 5:32-35.

*In General*—John the Baptist is prominent in Scripture as a witness for Jesus, and defender of the truth. Jesus declared that what John had said about Him was true.

Of Jesus, John had said: "Behold the Lamb of God which taketh away the sin of the world." "Defending the truth," John reproved wicked Herod and in the end suffered martyrdom.

*Point of Contact*—You Intermediates have the truth today, you may speak and live the truth as it is in Jesus unmolested today, because 400 years ago Martin Luther was raised up of God as a defender of the truth. You in turn are responsible for the defense of the truth today that it may be passed, in its purity, on to those who come after you.

*Thoughts*—Luther had been an earnest seeker after truth. God granted him to know the truth about the sinfulness of sin and full forgiveness through faith in Christ alone. Luther recognized that the Holy Bible, as the Word of God is the ultimate truth, "the only infallible rule of faith and practice."

In defense of this truth Luther had to withstand the Pope and his puppets and the powerful hierarchy.

He was called to appear before the papal legate, Cajetan, October 12-14, 1518. While waiting for an audience with Cajetan, Luther wrote: "I will rather die than to retract what I am convinced is true."

On October 14, after Cajetan had closed the audience with the words, "Recant, or else never again come into my presence," Luther wrote to his friend Spalatin, "I would be exiled, execrated, burned rather than yield the truth."

Thank God for such a heritage.

God providentially saved Luther from martyrdom that by voice and pen he might witness to and defend the truth.

After 400 years his testimony to the truth is more vital and influential than ever.

*Questions.*

Are you true to the truth you know?

Are you putting the truth above all friendships?

Have you the courage to be true to the truth despite the ridicule of the irreligious?

OCTOBER 20.

*"Knowing the Truth."*

By David A. Davy.

*Scripture Lesson*—Ps. 119:105; Rom. 15:4.

*In General*—The Holy Bible unmistakably claims to be the Book of Truth. Those who spake and wrote counted themselves to be the instruments of God telling the truth. We who read and study the Bible with open minds are impressed that it is the truth of God.

*Point of Contact*—What is to you Intermediates most precious?

Fun? Money? Or what?

Is not truth the most precious of all possessions? Is it not priceless? Is it not "more to be desired than gold, yea, than much fine gold?" Truth is great and will prevail.

*Thoughts*—Luther came to know Jesus through his study of the Bible which he had found in the library at Erfurt.

Luther was a sincere seeker after the truth. Only as we sincerely desire to know and seek after the truth can we hope to know the truth.

It was the wise man of old who wrote, "Buy the truth and sell it not."

Truth is eternal. In the Holy Bible and through and in Jesus we have the truth.

1. *About God.*—His marvelous being as Father, Son and Holy Spirit, His transcendent power in the Creation, His wondrous love—John 3:16.

2. *About Man.*—We the creatures of God, created innocent, with power of choice. Disobedient. Saved by God's marvelous grace in Jesus Christ.

From the Holy Bible we may know the truth about, whence we are, why we are here, whither we are bound.

Through the Holy Bible we come to know

Him, "whom to know aright is life everlasting."

*Questions.*

Are you a seeker after the truth?
Are you willing to pay the price?
It is worth it and more.
Know the truth.
Love the truth.
Live the truth.
Die for the truth if need be.

OCTOBER 27.

*"A United Lutheran Church."*

By David A. Davy.

*Scripture Lesson*—John 17:20-26.

*In General*—Jesus, in the upper room in Jerusalem, after He had instituted the Sacrament of the Holy Supper, spoke a parting word to His disciples.

Repeatedly He declared that His followers must have love for each other. He said, "By this shall all men know that ye are My disciples, if ye have love one for another."

After the parting message He offered that wonderful prayer recorded in John 17.

He prayed—"That they all may be one, as Thou Father art in Me, and I in Thee; that they also may be one in Us." A United Lutheran Church will, at least in part, be an answer to Jesus' prayer.

*Point of Contact*—You Intermediates are a part of the Lutheran Church. As Luther Leaguers, you are a part of the Luther League of America which has done so much to promote Lutheran unity. It has helped the boys and girls and young people of the different Synods to become acquainted with and to appreciate each other. You are directly interested in a United Lutheran Church.

*Thoughts*—It will be fine if our Intermediates may tell to their sons and daughters that they had a worthy part in bringing about "a United Lutheran Church as a Quadricentennial triumph."

There is need for a United Lutheran Church. many false teachers and much false teaching is abroad in the land. Today God is providentially overruling for a United Lutheran Church which shall thus more effectively proclaim the truth, which was re-emphasized and so signally defended by Luther 400 years ago.

There is reason for a United Lutheran Church. There would be a saving in workers and in money, which would make possible the larger work that waits to be done.

There would be greater efficiency. The more blessed results.

What a glad day that will be, when all Synods and churches are thus combined into a mighty conquering host for Christ. What a power for good such a United Church has within city, State and nation, and throughout the world witnessing to the truth.

SEPTEMBER 29.

*Jesus Teaching Us to Confess Him.*

By Jane M. Truxal.

*Scripture Lesson*—Matt. 10:32.

*General Truth*—Jesus will never deny any one who confesses Him to be his Lord and Saviour and lives according to that confession. Jesus says, "He that cometh unto Me I will in nowise cast out."

*Point of Contact*—What a beautiful thing it is to know that Jesus is counting us as His Friends. We do not need to be afraid today of being persecuted, or arrested or put to jail or to death, as the disciples were, for standing up for Christ, but sometimes we are afraid of the sneers and taunts of friends and companions if we come out boldly, and let every one know we are Christians. But if we are brave Jesus will help us. He knows it all, and He says: "Him will I confess before my Father which is in Heaven."

*The Story*—Jesus called his twelve disciples together one day, and gave them power to heal all manner of sickness and to cast out devils, and then He sent them out over the country to preach the Gospel to the Jews. Before they started He told them that some of the people would not receive them kindly, but would have them arrested and beaten and put to jail, and perhaps put them to death; but they were not to be frightened or discouraged, because God would be with them and would tell them what to say.

What a blessed reward Jesus was going to give his disciples for not being afraid to confess Him before men. He would confess them before His Father in Heaven. He would tell His Father that these men were His friends, who were willing to risk their lives that they might preach His Gospel; and so for Jesus' sake, the Father would love and care for them.

Jesus' promise still holds good. Even though it is a long time since the disciples went out at Jesus' Command to preach the Gospel, and He told them these things, His promise is still good to us and to all believers. He is still promising the same blessed reward to us. Just think of it, Juniors, if we confess Jesus as our Saviour: if we tell others about Jesus, and what He has done for us and all the rest of the world; if we go about in His Name, doing good deeds, showing kindnesses to others for His sake, and telling the Gospel of Christ to those who do not know Jesus, He will confess us before His Father—our Heavenly Father.

Let us then show by our lives that we belong to Jesus; let us be diligent in the study of His Word and in attending Sunday school, Church, and Junior League; let us be kind and gentle in manner and disposition; let us not be ashamed to tell others that we are Christians—Lutheran Christians; let us wear the Luther League Badge, and be able to tell what it means; let us confess Christ in every way that we possibly can, and we shall have a blessed reward.

To the leader. Give examples of men of God who boldly confessed Christ:

Peter—Mark 1:29; Acts, 2d chap.
Paul—Acts 20:27; Acts 22d chap.; Acts 17:22-23.
Paul and Silas—Acts 16:25.
Stephen—Acts 7:56.
Philip—Acts 8:26-40.

OCTOBER 6.

*Missionary Topic*—Great Missionary Mottoes

By Mrs. E. C. Cronk.

(To be presented by four members. Each may have the motto printed, or painted, or cut out and pasted on cardboard.)

THE MOTTO OF THE FIRST MISSIONARY TO THE GENTILES.

*"I am Debtor"*

was the motto of Paul, one of the first and greatest of missionaries. He preached the Gospel to people who had never heard it, not as if he were doing a favor to the people, but as if he were paying a debt. He felt it was not honest and fair for him to keep it all to himself when it belonged to other people, too; so al

his life he tried to pay his debt. When, as prisoner he was chained to his soldier guard e said: "I am debtor to him," and then he told e guard the story, he owed him, of salvation. hen he was in people's houses he told them, hen he was on the sea he felt that he owed it the captain and the crew to tell them. As ng as he lived he tried to pay the debt he owed.

MOTTO THAT STARTED THE GREAT MISSIONARY WORK OF THE MORAVIAN CHURCH.

*"This I Did for Thee—What Doest Thou for Me?"*

In the year 1719 a young Austrian count arted out to travel in many lands. His uncle as much troubled because the young Count inzendorf took no interest in the gay life of e court. The uncle wanted him to be a brilant social leader, but the young nobleman was inking how he could best serve his Saviour. n the hope that he could be made to forget what is uncle thought "such folly," he was sent out travel for two years and to see the world. ne day he stood looking at some famous picures. Among them was the picture of a Man hose head was crowned with thorns, in whose nds and feet were nailprints and whose side as pierced. As the young nobleman gazed at e face so filled with love and suffering he oticed beneath it the words:

"This I did for thee
What doest thou for Me?"

Those words he kept before him all the rest f his life. He gave up everything for his aviour. He used his wealth to advance misionary work, and spent all his life in trying serve the Lord who had given all for him. ount Zinzendorf began the great missionary ork of the Moravian Church.

THE MOTTO WHICH OPENED AFRICA TO THE GOSPEL.

*"Anywhere Provided it Be Forward"*

as the motto which David Livingstone kept lways before him. He never knew what it eant to retreat, or to give up. He went to frica because he heard Robert Moffat say that e had often seen in the light of the morning n the smoke ascending from ten thousand illages, in which no one had ever heard the ame of Jesus. When Livingstone told one vilage of Christ he went on to another one. He raveled for twenty-five thousand miles and, beause he would not give up and turn backward, frica is open to the Gospel today.

A MOTTO THAT PUT LUTHERAN CHURCHES ALL OVER THE UNITED STATES.

*"The Church Must Be Planted"*

as the motto of Henry Melchior Mühlenberg, vho came to America to plant the Lutheran hurch. When he made his ocean voyage, his ife was in danger many times, but he looked anger in the face and said: "The Church Must Be Planted." When he reached America he aced many difficulties but he kept right at his ask, saying: "The Church Must Be Planted." Because of his motto and the way he kept it efore him we have churches all over the United States.

*Poster*—Draw 4 banners or standards on card, rint mottoes on these, put time of meeting at bottom.

*Invitations*—Print on outside of envelope, "Inside his envelope you will see, a message meant for you nd me." On card inside print—Junior So-C-I-Et-Y, n Sat. at three.

Have children hunt up mottoes of other great men, Luther and others, and have them adopt a good motto as a guide for the League's work.

OCTOBER 13.

*"Jesus Teaching Us to Pray."*

By D. A. Kommel.

*Scripture Lesson*—Luke 11:1-2.

*General Truth*—Jesus, by example, teaches the disciples the necessity of prayer, and creates a desire in their hearts and minds to also pray. So we also must follow the example of Jesus and pray earnestly, and should have a desire to do so.

*Point of Contact*—How strange that men, women, boys and girls should forget to pray. Jesus here gives a model prayer which every boy and girl should learn, and make it their prayer. Prayer is as necessary for the life of the soul as breathing is for that of the body. As children of God, we must live in communion with Him; and we cannot be Christians without prayer.

*Development*—In the Scripture lesson we see Jesus praying or in other words He is speaking to His Father in heaven. The disciples see Him and ask Him to teach them to pray. Jesus instantly does so, telling them to whom to pray. He shows that we must also pray for others, and not only for ourselves, when He says, "Our Father who art in heaven." God is our Father and we are His children and, therefore, we should be sure that He will receive us kindly when we come to Him. This is also an introduction showing us how we should come to God in prayer, that is, as His children, who are asking their Father for what they need.

The next is the first petition offered to the Father, "Hallowed by Thy name." Jesus teaching the disciples to regard and treat God's name as holy, always honoring God by worshiping and serving Him in accordance with His Word.

We should also be careful how we use God's name in our every day conversation.

"Thy kingdom come." The disciples are told to pray for that Kingdom which Christ has founded, that they may become true Christians. This is a part of the work of the Holy Ghost, and if we heed the call and do as we pray we will always belong to that Kingdom.

Now Jesus shows them that they are not to do as they will, but to do as God wills. "Thy will be done on earth as it is in heaven." How hard this is to do when things do not go just as we would want them to. How we begin to fuss and find fault with everything that is not to our liking. This is not doing God's will. We must bear up under our temptations and afflictions and like Jesus in the garden of Gethsemane, where He sweat great drops of blood, say in all humility, "Thy Will not Mine be done." How beautiful is this prayer when we stop to think that here we are given the privilege to come to God even as children come to their parents, fully knowing that He will answer our prayer and give us all things that are for our good.

*Suggestive Hints.*

Draw parallels between the first, second and third commandments, and the introduction, and the first three petitions of the Lord's Prayer.

Ask these questions of children, also explaining fully: To whom should we pray? When? For whom? In what manner? In what posture? In whose name?

Essay on "The Completeness of the Lord's Prayer."

*Scripture References*—Matt. 6:9-13. I Tim. 2:1-2, Matt. 18:20, Eph. 6:18, Jas. 5:16, Eph. 2:18, Matt. 9:37, John 17:6.

*Poster*—A white card decorated with autumn leaves cut from crepe paper napkins. Notice of meeting printed below.

*Invitations*—Autumn leaves cut from napkins, pasted on cardboard, cutout, and notice of meeting printed on back.

OCTOBER 20.

*"Jesus' Teaching Concerning Baptism."*

By D. A. Kommel.

*Scripture Lesson*—John 3-5.

*General Truth*—Baptism is of so much importance that none can enter into the Kingdom of God without it.

*Development*—Early in Christ's ministry there came to Him, in the city of Jerusalem, a man who was great among the Jews, who was a member of the Sanhedrin, or as we would say a member of the Senate. His name was Nicodemus. He was a Pharisee, the most prominent of people in the Jewish nation. It was night when he came to Christ. Jesus tells Nicodemus about God's kingdom, how it was necessary to be born again before he could enter that kingdom. Jesus proposes no alternative, no substitute, no compromise, on account of the position of this Jewish ruler. His words are precise, definite and simple, admitting of no quibble.

*Comment from Luther*—The significance of baptism is a blessed dying unto sin and a resurrection in the grace of God, so that the old man, which is conceived and born in sin, is then drowned and a new man, born in grace, comes forth and rises. Thus, St. Paul calls baptism a "washing of regeneration," since in this washing man is born again and made new. As Christ also says, "Except ye be born again of water and the Spirit of grace, ye shall not enter into the kingdom of heaven." For just as a child is drawn out of its mother's womb and born, and a child of wrath, so man is drawn out of baptism and spiritually born, and through this fleshly birth is a sinful man, and through this spiritual birth is a child of grace and a justified man. Therefore sins are drowned in baptism, and in place of sin, righteousness comes forth.

*Hints.*

Explain the Lutheran doctrine of baptism.

Essay on "Why Children Should Be Baptized."

Have the children tell what baptism is, as given in Luther's Small Catechism.

*Scripture References*—Titus 3:5, Matt. 28:19, Matt. 16:16, Luke 18:16, Mark 10:14-15, Acts 2:39, Matt. 18:16, Acts 16:33.

OCTOBER 27.

*"Jesus' Teaching Concerning the Lord's Supper."*

By D. A. Kommel.

*Scripture Lesson*—Luke 22:19-20.

*General Truth*—When any person partakes of the Lord's Supper, they partake of the true body and blood of Christ.

*Point of Contact*—Jesus here gives to the disciples His body and His blood, to eat and to drink. We may think that this was impossible, as He was still among them, yet we must remember that with God all things are possible. Because you cannot understand how the electricity affects the motor of a street car and causes the car to move, does not stop you from riding in the same, or from accepting the truth that the car does run from that source. So we also must believe that Jesus meant exactly what He said, when he says: "This is my body, this is my blood," even though we cannot understand or explain it.

*Development*—The words of our Scripture lesson are the words of the institution of the Lord's Supper. It is Holy Thursday evening and the disciples are partaking of the feast of the Passover in that upper room of the house in Jerusalem. Jesus knows that He is about to be crucified. He gives the disciples His body and His blood to eat and drink, in remembrance of Him. His disciples never questioned Christ concerning those words, even though they did not understand them, they accepted the bread and the wine as the body and blood of Christ.

That it is the true body and blood of Christ has been very hard for some people to believe. Is it not strange that so many millions of people who profess to believe in Jesus, can doubt Him and not believe His words. The Lutheran Church is the only church which believes that when Christ said, "This is my body and this is my blood," that He meant exactly what He said, and that those who partake of the Lord's Supper do truly partake of the body and blood of Christ.

Jesus never said anything in all His stay upon earth in simpler and plainer language than those words of the institution of the Lord's Supper. He leaves no room for argument or doubt. If Jesus did not mean what He said at this time, He never meant anything that He ever said. If you cannot feel the assurance of His words, of the Real Presence of Christ in the Lord's Supper, neither can you feel the assurance of these words of Christ, "He that believeth and is baptized shall be saved." Let us as followers of Christ never let go of this most precious gift. Believe this great truth even though you cannot understand it.

*Hints.*

Essay on "The Sacred Pledge of Christ's Abiding Love."

Essay on "The Need of Holding to Every Truth of Sacred Scriptures with a Child-like Faith."

*Suggested Hymns*—Luther League Hymnal, No. 175 and No. 176.

*Scripture References*—Matt. 26:26-29, I Cor. 10:16, I Cor. 11:23-25, Mark 14:22-24, I Cor. 11:28-29, Matt. 11:28, Rom. 6:22, Eph. 1:17, Matt. 8:13.

*Poster*—A copy of Da Vinci's "Last Supper" (Perry Picture, 1½c size) at top of card, below notice of meeting.

*Invitation*—The ½c size of the same picture mounted on cardboard, notice of meeting printed on back.

Acquaint the children with some of the religious subjects of the Perry pictures.

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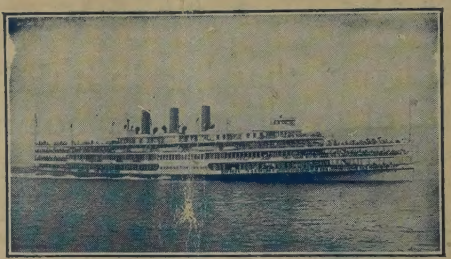

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